

1 CHRONICLES

INTRODUCTION

The two Books of Chronicles are very similar in many ways. They cover the same historical ground all the way from Saul to Zedekiah. Then are the Chronicles a duplication of Kings? Emphatically, no. Greek translators gave Chronicles the title, "Things Omitted," which is a good title, but not adequate. Chronicles include more than that which is omitted in the other historical books. Actually Chronicles is another instance of the law of recurrence or recapitulation. The policy of the Holy Spirit in giving the Word of God is to give a great expanse of truth, to cover a great deal of territory, then come back and select certain sections which He wants to enlarge upon. It is as if the Spirit of God takes up a telescope, looks out over the landscape for us, then takes a particular portion of it and puts it under the microscope and lets us look at it in detail. This is what is happening in 1 and 2 Chronicles.

We have seen the law of recurrence or recapitulation in operation before. In Genesis, the second chapter goes back over the seven days of creation, and lifts out one thing: the creation of man. For us, that is very important since we are members of Adam's race. Also the Book of Deuteronomy (Deuteronomy means a "second law") is more than a repetition of the Law. Rather it is an interpretation of the Law in the light of forty years' experience with it in the wilderness.

Now we will see in the Chronicles that God goes over the ground which He had covered in 1 and 2 Samuel and 1 and 2 Kings in order to add details and to emphasize things which He considers important. Let me give you some examples of this. The emphasis in 1 Chronicles is David, and the emphasis in 2 Chronicles is David's posterity. The northern kingdom is practically ignored when the division occurs between the northern and southern kingdoms. Chronicles does not record David's sin. Why? Well, God so completely forgave it that He does not even mention it again. When God forgives, He forgets. In Kings the history of the nation is given from the standpoint of the throne; in Chronicles it is given from the standpoint of the altar. In Kings the palace is the center; in Chronicles the temple is the center. Kings gives us the political history of the nation, while Chronicles gives the religious history. Chronicles is the interpretation of Kings. All through the Books of Kings we noted the phrase, "Is it not written in the book of the chronicles of the kings of Israel?" Chronicles, you see, is the interpretation of Kings. Also Kings gives us man's viewpoint while Chronicles gives us God's viewpoint.

Ezra is probably the writer of the Chronicles. There is a striking similarity in style and language to the Books of Ezra and Nehemiah. Evidently Chronicles was written during the Babylonian captivity. The two Books of Chronicles not only constituted one book in the original, but apparently also included Ezra and Nehemiah. This lends support to the Jewish tradition of the authorship of Ezra.

Outline

I. Genealogies, [1Chron. 1](#) through [1Chron. 9](#)

II. Saul's Reign, [1Chron. 10](#)

III. David's Reign, [1Chron. 11](#) through [1Chron. 29](#)

- A. David's Mighty Men, [1Chron. 11](#) through [1Chron. 12](#)
- B. David and the Ark, [1Chron. 13](#) through [1Chron. 16](#)
- C. David and the Temple, [1Chron. 17](#)
- D. David's Wars, [1Chron. 18](#) through [1Chron. 20](#)
- E. David's Sin in Numbering People, [1Chron. 21](#)
- F. David's Preparation and Organization for Building the Temple, [1Chron. 22](#) through [1Chron. 29](#)

Chapter 1

THEME: Genealogies

The first nine chapters contain the genealogies, and in many senses this is one of the most remarkable passages of the Word of God.

Notice how it begins:

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch,
Methuselah, Lamech, Noah, Shem, Ham, and Japheth [[1Chron. 1:1-4](#)].

These are the names of the men about whom we have read in the first eight chapters of Genesis.

As you read the genealogy, you will notice that the same policy is followed that was used in the Book of Genesis. That is, the rejected lines are mentioned first, then we are given the line that is to be followed through the Scriptures to the Lord Jesus Christ.

Notice that the sons of Japheth are listed, then the sons of Ham, and finally the sons of Shem. Only the line of Shem continues. It leads to Abraham. Then Abraham's posterity is recorded: Ishmael and his sons, also the sons of Abraham by Keturah, and finally Abraham's son Isaac. Then Isaac's line is followed -- first listing the descendants of Esau. However, the line which leads to the Lord Jesus will continue through Isaac's other son, Jacob.

Chapter 2

Chapter 2 begins the genealogy of Jacob, which continues through chapter 9. Coming to [verse 15](#), we find the posterity of Jesse, and one of Jesse's sons was David. Now we will follow his line, because the Lord Jesus will be a "son" of David.

Chapter 3

Chapter 3 records the family of David, and we find that David had some sons we had not known about before -- they were not mentioned in the Books of Samuel or Kings.

And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel [[1Chron. 3:5](#)].

Did you ever hear of Shimea and Shobab? We know Solomon, but who is Nathan? Well, if you go over to the genealogy of the Lord Jesus, which is recorded in the Gospel of Luke, you will find that the line goes through Nathan rather than through Solomon. Mary, the mother of Jesus, traced her ancestry through Nathan, while Joseph's genealogy is traced through Solomon. In Matthew we see that the Lord Jesus gets His legal title to the throne of David through Solomon, and in Luke we see that he gets His blood title to the throne of David through Nathan. This is very important, because in the ancestry of Solomon, Jeconiah (whom the Lord calls Coniah) appears, and the Lord declares that ". . . no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" ([Jer. 22:30](#)). This one man produced a short circuit in the line leading to the Messiah, which is further proof that Joseph could not be the father of the Lord Jesus and that Jesus must be virgin born.

Chapter 4

In chapter 4 the posterity of Judah through Caleb and Shelah is followed, also the tribe of Simeon.

Chapter 5

Chapter 5 traces the tribe of Reuben to the captivity.

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) [[1Chron. 5:1-2](#)].

This verse informs us that Reuben's lost birthright was given to Joseph, not to Judah. However, Judah prevailed, and the ruler came from Judah. The record of the tribes of Gad and the half tribe of Manasseh is given until their captivity. The final two verses give the reason for the captivity.

Chapter 6

Chapter 6 traces the tribe of Levi (family of the high priests), through the sons Gershon, Kohath, and Merari.

Chapter 7

Chapter 7 gives the genealogies of the tribes of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher. All of these went into Assyrian captivity.

Chapter 8

Chapter 8 traces the genealogy of the tribe of Benjamin, with special reference to Saul and Jonathan.

Chapter 9

Chapter 9 opens with a tremendous statement relative to the preservation of the genealogies.

So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression [[1Chron. 9:1](#)].

Apparently the genealogies of each tribe of Israel were on exhibit in the temple. They were registered until the people went away into captivity. However, the genealogies were preserved and brought back to Jerusalem. When the returning remnant rebuilt the temple, the genealogies were there. At the time the Lord Jesus was born, those genealogies were intact, and you may be sure that the enemies of Jesus went in and checked His genealogy. As we have said, the Gospel of Matthew carries Joseph's genealogy, from whom He gets the legal title to the throne, and the Gospel of Luke carries Mary's genealogy, from which He gets the blood title to the throne of David. As far as we know, there never was an attack made upon the genealogy of the Lord Jesus Christ. It was accurate, and it was available for all to see.

When the temple was destroyed by Titus the Roman in B.C. 70, apparently the genealogies were also destroyed. However, the important thing to note is that here in Chronicles the genealogies are traced to the time of the captivity. Then after the return of a remnant of Israel, the genealogies were continued until the time the Lord Jesus Christ came into the world. After His lifetime the record disappeared. Why? Well, God was interested in making it very clear to us that Jesus was "very man of very man." God wants us to know that Jesus Christ came in the line of Adam and that He is the last Adam -- there won't be a third one. Jesus heads up the last family here on earth. There are only two families: the family of Adam and the family of God.

Adam's family is a lost family, and you and I were born into it. We were born sinners, alienated from God, with no capacity for God. This alienation is obvious as we look around the world today. The entire human family is in Adam's family -- and "in Adam all die." It is a very dismal prospect that we have in Adam.

However, we have hope in Christ, the last Adam. He heads the other family, the family of God. He is called the second man because the Lord is going to make a whole lot of other men in this new family. And that genealogy goes right back to the One who is born of the Spirit. If you today can say, "I came to Christ and trusted Him. He is my Savior, and the Spirit of God has made Him real to me," then you belong to the last Adam's family. In this family there is life. The Lord Jesus said that is what He brought. In fact He said, "I am the life." He also said, "I am come that they might have life, and that they might have it more abundantly" ([John 10:10](#)). He makes life more than mere existence or an exciting

trip on drugs or alcohol. The trip with Him will eventuate in a trip to heaven -- into His very presence.

The remainder of chapter 9 is an emphasis upon the tribe of Levi.

Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims [[1Chron. 9:2](#)].

It means that the first of the Israelites was of the tribe of Levi -- first the priests, those who had the service of God, then the Levites. You see, not all of the tribe of Levi served in the priesthood. The family of Aaron served as priests. The others were more or less custodians of the temple.

Then the Nethinims are mentioned. The word Nethinims means "servants." They could have been slaves. There is a question as to whether or not Israel had slaves. I think they did, but not of their own brethren. Essentially that is what the Gibeonites had become. They were used in the service of the temple -- probably swept out the place, polished the brass, and things like that.

Let me point out another interesting verse from this chapter.

And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night [[1Chron. 9:33](#)].

There was a great deal of singing going on, which was directed by certain Levites. (If I were an Israelite, I would certainly know I didn't belong to the tribe of Levi, because I can't sing.) In Israel music was developed to a very high degree. You may recall that David was very much interested in music. In fact, he was called the sweet psalmist of Israel, and the majority of the psalms came from his pen.

The chapter concludes with the genealogy of the family of Saul. It follows through Saul and his son Jonathan, which is quite remarkable.

Chapter 9 concludes the genealogy of Chronicles. It is the longest genealogy in Scripture, and there is nothing like it in the literature or history of the world. It begins with Adam and goes to Jesus Christ. It begins with the first Adam and goes to the last Adam. It is the greatest genealogical table in existence. It tells us that all of us are in the same family. Of course no one can trace his genealogy back to Adam in our day, because the genealogies were destroyed when Titus the Roman burned the temple in B.C. 70. Nevertheless, we can tell the general route by which we came from Adam. Many of us go back through Japheth, some of us go back through Ham, some of us go back through Shem, but we all go back to Adam.

It is interesting and important to note the glaring omissions in the genealogies recorded here in Chronicles. For example, Cain and his family are not even mentioned. Didn't Adam have a son by the name of Cain? Yes, but he is not listed here because his line ended. It was destroyed in the Flood as recorded in [Genesis 7](#). Also I think there are omissions in all of the genealogical tables -- even in Genesis. This may throw a light on the very important question of the age of man. How old is mankind? It is my personal

opinion that mankind is older than 6000 years. I think he has been on this earth a long time. However, when God created him, he was Adam, a man, not a monkey!

Perhaps you have seen the satirical cartoon directed at the theory of evolution and man's vaunted civilization and so-called progress. It pictures a scene of devastation. All the atomic bombs have been exploded, and man has at last destroyed himself. The last vestige of life has disappeared -- with two exceptions. There are two monkeys sitting on a tree which is stripped of all its leaves and most of its limbs. There they sit, surveying this scene of desolation. All human life has disappeared. The caption of the cartoon reads, "Now we're going to have to do it all over again!"

Of course the Scriptures assure us that mankind will not commit suicide. But what about man's progress? He has been on this earth a long time since the days of Adam.

Psychology attempts to tabulate and classify man according to his I.Q. It is a rather mechanical device, of course, and it classifies him mechanically according to his achievements and his aptitudes. On one end of the scale is "subnormal," on the other end is "supernormal" or "genius," and somewhere in between is "normal." However, God's tests are different. All must come under His classification. Do you know what God says? God says none of them are normal -- ". . . all have sinned, and come short of the glory of God" ([Rom. 3:23](#)).

There are three universal facts in relationship to man which are true without exception:

1. Adam and all his children must die. In the beginning, God said to Adam, "In the day that thou eatest thereof thou shalt surely die" ([Gen. 2:17](#)). However, God did not create man to die. Scripture tells us that ". . . by man came death, and death passed upon all men . . ." ([Rom. 5:12](#), paraphrased). It also says, ". . . in Adam all die . . ." ([1Cor. 15:22](#)). And, ". . . it is appointed unto men once to die . . ." ([Heb. 9:27](#)). This earth on which you and I live is nothing but a great big graveyard. David said on his deathbed, "I go the way of all the earth" ([1Kings 2:2](#)). All the freeways today eventually lead to the cemetery. "Though I walk through the valley of the shadow of death" ([Ps. 23:4](#)) is the picture of man going through life. Like a monster, death stalks this earth.

There are three kinds of death: physical death, spiritual death, and eternal death. Adam did not die physically until about 900 years after he ate the prohibited fruit. But he died spiritually instantly. Death means separation. Physical death is separation of the spirit from the body. Spiritual death means the separation of man from God. And eternal death means the separation of man from God. Eternal death is separation from God eternally. That is what hell will be -- a place where God never goes, my friend. There is no blessing, nor mercy, nor love of God there.

2. Another universal fact is that Adam and all his children are sinners. God says of us, "All have sinned." The proof of this statement is that all die -- "in Adam all die." All sinned in Adam.

Abraham was a good man, but Abraham sinned -- Ishamel is an evidence of that. Caleb was a good man and outstanding, but he had his concubine. And sin has driven

contemporary man away from God. He is in open rebellion against God. He has gone out, as did Cain, from the presence of the Lord.

Chapter 59 of Isaiah is a chapter everyone ought to read. Let me quote just one verse: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" ([Isa. 59:2](#)). Adam and his children are sinners, separated from God. Sin is a scourge, a sickness, a plague, which has infected the race. My friend, a heart condition is bad, but only a few of the human family have heart trouble. Cancer is terrible -- I know it from personal experience -- but a small percentage has cancer. However, all have sinned. Of course there is one grand exception to this: the Lord Jesus Christ didn't have to die because He did not sin. He challenged His enemies, "Which of you convinceth me of sin? . . ." ([John 8:46](#)). No one did. He said, "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again . . ." ([John 10:18](#)). The Lord Jesus is the exception to the universality of sin. However, He is the only exception. The rest of us have sinned.

3. The third universal fact is that Adam and all his children have obtained mercy. Enoch was saved. How? By faith. Noah was a good man, but he wasn't saved because of that. It was by faith that Noah prepared an ark to the saving of his house. Abraham was a good man, but he sinned. Abraham believed God, and that was counted unto him for righteousness. Actually that is the problem in the Near East today. Is it possible that Abraham's sin is the cause of continual fighting between Israel and the Arab countries? Absolutely. If he, through that little Egyptian maid Hagar, had not brought Ishamel into the world, the Arabs wouldn't be over there today. David also was a great man of God, but we all agree that David sinned. And, my, God was certainly merciful to him! God is rich in mercy. Paul said to the Ephesians, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" ([Eph. 2:4-5](#)). And Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" ([1Pet. 1:3](#)). Our God has made it possible for the children of Adam to obtain mercy.

Have you received mercy from the hand of God yet? It is there for you.

This glorious truth is only part of the message that we find here in the genealogies of the first nine chapters of 1 Chronicles. It is the genealogy of the family of Adam, and you and I are in it. We all belong to the same race. We are all fallen in nature. We are all on an equality; we are born equal in the sense that we all have sinned and come short of the glory of God. And salvation today is for all mankind.

Chapter 10

THEME: Saul's Reign

Here we can see the distinction that God is making between the Books of Samuel and Kings and the Books of Chronicles. In the Books of Samuel we find a great deal about King Saul. In fact, his entire history is given there. When we come to Chronicles and see God's viewpoint, we find only one chapter given. The rest of 1 Chronicles is all about

David, and it goes on into 2 Chronicles with the history of David's family. David is the subject, not Saul. Down here from the human viewpoint Saul occupied a prominent place. That is why it is amazing here to find only one chapter devoted to Saul.

Now what is the subject of this chapter? Did the Lord pick out some outstanding performance of Saul? No. Works do not commend a person to God. The chapter is not about Saul's works. It is about his death and how he was slain.

I am of the opinion that a great many men and women who have occupied a large place in human history will not get much of a write-up in heaven. This is certainly true of Saul!

You will recall that when we were studying 1 and 2 Samuel, we attempted to determine who had slain Saul. Who was the one that was responsible for his murder? Or did he commit suicide? The record in those books goes something like this: Saul was mortally wounded in the battle with the Philistines. Then he told his armorbearer to kill him because he didn't want the disgrace of being killed by a Philistine. The armorbearer refused to take his sword to kill the king. So Saul fell on his own sword. Was Saul physically able to kill himself? Did he commit suicide? That has always been a question. Then a young man of the Amalekites told David that when he came upon the scene, Saul was still alive and that Saul had asked him to kill him. The young Amalekite claimed that he was the one who had slain King Saul, and he brought Saul's crown and bracelet to David to prove his story. King David had the Amalekite slain, saying, ". . . Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed" ([2Sam. 1:16](#)). Now who is responsible for the death of King Saul? We almost need to call in the FBI. But actually it won't be necessary to call them into the case, because we will have a confession here from the one who is responsible for Saul's death.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers [[1Chron. 10:1-3](#)].

He was wounded by the Philistines, but he did not die from that wound.

Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

So Saul died, and his three sons, and all his house died together.

And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them [[1Chron. 10:4-7](#)].

I assume from this record that when that Amalekite came along, Saul was already dead. The Amalekite knew that David and Saul had been enemies, so he went into the presence of David and took credit for the slaying of Saul. The motive which he had was the hope that David would bestow some honor upon him and give him some reward for the slaying of Saul. He didn't dream that David would react as he did. David executed him on his own confession -- David said that he was condemned out of his own mouth. However, it appears that the young man was lying, and that he really did not slay the king.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

And they put his armour in the house of their gods, and fastened his head in the temple of Dagon [[1Chron. 10:8-10](#)].

The Philistines did this terrible dishonor to Saul's body. The temple of Dagon was in Ashdod. You remember that Samson had pulled down the pillars in the temple of Dagon when they were making sport of him there. Now this is where the Philistines brought the head and the armor of Saul.

And when all Jabesh-gilead heard all that the Philistines had done to Saul,

They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days [[1Chron. 10:11-12](#)].

Does this close the case? No, we still haven't been told who really killed King Saul. But the final verses of this chapter will give us the confession we have been waiting for.

So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse [[1Chron. 10:13-14](#)].

Now, who was it that slew Saul? It says that he inquired not of the Lord; therefore He slew him. Who is he? The Lord is the One who took his life. It is as Job said, "... the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" ([Job 1:21](#)). The Lord takes the responsibility.

God says that He removed Saul. God executed him. Do you wish to find fault with the Lord? Can God be arrested for murder? My friend, God has taken many a person. By the way, that is the reason God says you and I are never to take a human life. The Lord gave and the Lord hath taken away. Until you and I can give life, we have no business in

taking life. Only God can give life; so God can take away life, and for Him it is not murder. For you and me it is murder to take a life, and we must surrender our own lives when we do it. This is the reason David executed the Amalekite when he claimed he had murdered King Saul.

Why was Saul executed? He died "for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit" -- Saul turned to Satan for advice. For these reasons God took his life. In the New Testament we find that God took the lives of Ananias and Sapphira. A great many people give Simon Peter the credit (or the blame) for that. I believe that Simon Peter was the most surprised person there that day. God was the One responsible for their deaths. And Saul died because of his transgression. Many times God reaches in and takes a human life because of that.

I have lived long enough now so that I can look back and see that many times God has put a man aside. He can put a man on the shelf by putting him out of His service. He can remove him from an office. God moves in the affairs of men. God has not abdicated today. He is still running the universe. It is His universe and He will run it His way. If He wants to remove someone, that is His business, not yours or mine. He is not accountable to us, but we are accountable to Him. He is the One who calls the shots. He is the One who is the umpire, and He will make the decisions.

By the way, to whom are you listening today? Do you hear God's voice? Or are you listening to man's voice, even to Satan's voice? This is the sin that causes God to move into the affairs of men.

What a chapter this is! It throws heaven's light on a very moot subject.

CHAPTERS 11 AND 12

Chapter 11

THEME: David's Reign

We have now come to the third major division of 1 Chronicles. The first nine chapters recorded the remarkable genealogies. The second division, only one chapter, was on the reign of King Saul.

From God's viewpoint Saul did not make anywhere near the splash that many of the people in his day thought he had. He did not impress God. The Lord records his death and the reason for it but gives us nothing about the accomplishments of Saul.

Now we come to the section which deals with the reign of King David. First we will see David's mighty men ([1Chr. 11](#) and [1Chr. 12](#)), then David and the ark ([1Chr. 13](#) through [1Chr. 16](#)), David and the temple ([1Chr. 17](#)), David's wars ([1Chr. 18](#) through [1Chr. 20](#)), David's sin in numbering the people ([1Chr. 21](#)), and David's preparation and organization for building the temple in chapters 22 -- 29.

The remainder of this book is about David and David's reign. In fact, the genealogy that is given in the first chapters brings us up to David, and beyond into the family of David.

The next book, 2 Chronicles, will follow the story of the line of David. There is practically no attention given to the northern kingdom after it rebelled and withdrew from the reign of David's family.

It is also well to note as we go along how God puts the emphasis on certain things in David's life and plays down others. You will notice that I called chapter 21 "David's Sin." It has nothing to do with his sin with Bathsheba, which is the sin which immediately comes to the minds of men when they speak of David. Rather, God records his sin in numbering the people. In God's sight this was the greatest sin.

I believe there is a tremendous lesson for us in this. Many Christians consider certain things as sin, and other things they don't consider sin at all. I believe that when we get into God's presence we will find that we have had some false notions in this connection. What they thought was a great sin may not have been one and, what they thought was slight and unimportant, God put down as sin.

In David's life everyone could point the finger at him relative to his sin with Bathsheba. And God punished him for that sin -- it was a terrible sin. But God forgave him of that because he came in confession to the Lord. Although this matter of numbering the people may seem insignificant to us, we shall see that it was rather important as far as God was concerned -- and we'll see why.

This should cause all of us to get a different perspective of what sin really is. We need to recognize sin not only in the sense of acts -- things to do and not to do -- but also sins of the thoughts and intents. We need to study the Word of God in order to understand God's perspective of sin.

Then all Israel gathered themselves to David unto Hebron, saying,
Behold, we are thy bone and thy flesh [[1Chron. 11:1](#)].

You will recall back in Samuel, which covered this period of history, we were told that for seven years David reigned over the two tribes in the south, Judah and Benjamin, and his capital was Hebron. That is all passed over in Chronicles. Why? Because God looks at Israel as one nation of twelve tribes. From God's perspective, David really became king when he became the king over all of Israel and all twelve of the tribes of Israel accepted him, and said, "We are thy bone and thy flesh."

And moreover in time past, even when Saul was king, thou wast he
that leddest out and broughtest in Israel: and the Lord thy God
said unto thee, Thou shalt feed my people Israel, and thou shalt be
ruler over my people Israel [[1Chron. 11:2](#)].

They were acknowledging the hand of God in this. David did not become king until the people accepted him as being God's choice, which was seven years after he began to reign over Judah and Benjamin.

Therefore came all the elders of Israel to the king to Hebron; and
David made a covenant with them in Hebron before the LORD; and
they anointed David king over Israel, according to the word of the
LORD by Samuel [[1Chron. 11:3](#)].

Now he is made king over all twelve tribes. From God's viewpoint, this is when David began his reign.

And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land [[1Chron. 11:4](#)].

David had inspected that land. I think that he had been over that land with a fine-toothed comb and probably knew it better than the spies that had been sent in by Joshua. He knew a great deal about it, and Jerusalem was the city that he had chosen to become the capital. It was the place where the temple was to be built. It was David's choice, and it was the Lord's choice.

A great deal is said in the Word of God about the city of Jerusalem. Of course it is not the city of Jerusalem as we see it today. Many of you have visited Jerusalem or seen pictures of it. Excavations in recent years have revealed that the wall in early times went the opposite direction from the way it goes today. The city of David was down below, and they always looked up to the temple. Later on, when the walls were moved, and built up on Mount Zion and higher up, one looked down to the temple area. It is this way today. A great deal of the city of Jerusalem is above the temple area.

The temple area is located on Mount Moriah, which goes like a ridge right through Jerusalem today. And over there, outside the wall, on that ridge is where Golgotha is located, the place of the skull where Jesus was crucified. This is the place David chose.

And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David [[1Chron. 11:5](#)].

David took the castle of Zion, and it was there that he built his palace. Mount Zion was very precious to David.

And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief [[1Chron. 11:6](#)].

Joab is the number one man in the service of David. He was an adviser to David, and he was the number one man who led the army. He belonged to the mighty men of David. You will recall that we were told something about his exploits when he first came to David, incidents of how he led the army and how he fought for David. This man became the captain. You might say that he was the one in charge of the Pentagon in David's day. He had command of all the brass -- the army and navy, and whatever else they might have had. He had charge of it all.

And David dwelt in the castle; therefore they called it the city of David [[1Chron. 11:7](#)].

The "city of David" is actually the Mount Zion area. Apparently it was here that David's palace was constructed. David loved Mount Zion.

And he built the city round about, even from Millo round about: and Joab repaired the rest of the city [[1Chron. 11:8](#)].

Joab was not only in charge of David's military, he was in charge of the urban renewal program.

So David waxed greater and greater: for the LORD of hosts was with him [[1Chron. 11:9](#)].

David brought Israel up to the place where it was a great kingdom and had tremendous influence throughout the world. David laid the foundation on which Solomon was able to bring a witness to the world of that day.

David's Mighty Men (11:15-22)

David's mighty men are those who came to him during the time of his rejection. Now that he has been elevated to the place of kingship, these men are elevated also.

There is a corollary here that we cannot pass by. Today the Lord Jesus Christ is calling out a people to His name; they are His "mighty men." And these are the days of Christ's rejection. His own people said, "We will not have this man rule over us." He has not assumed His position on the throne as King of kings and Lord of lords. David also was a rejected man, although he had been anointed king of Israel. Saul was still reigning -- God gave him every opportunity to make good, but he did not. During those years, David was fleeing for his life; it was the period of his rejection. And there came to him from every side men who put themselves under his command. They became David's mighty men. In our day, Christ is rejected by the world. I don't have to labor to make that point. If we can't see that, we can't see anything. You and I live in a world where the Lord Jesus Christ is rejected. But during this period He is calling out a people to His name. He is our Savior, our Lord and Master today, so we will have to wait until He comes to the place of Kingship. Then, we are told, we are to reign with Him.

Since our Lord is rejected, I don't know why in the world some believers attempt to become the most popular people in town. They cannot be. The Lord Jesus said that since the world hated Him, it would hate us also.

If you are popular with the world today, it is time to take a long look at yourself. The late Dr. Bob Schuller used to say, "I judge a man not by the friends he has but by the enemies he has. If you have the right kind of enemies, you are all right." My friend, if you are a true believer in the Lord Jesus Christ, then the devil's crowd will be your enemies. We are living in the period of Christ's rejection, and He is calling out His mighty men.

The three men who were singled out as being the mightiest were the men who brought water from the well of Bethlehem to David. This is a tremendous story.

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest [[1Chron. 11:15-19](#)].

David had been brought up in Bethlehem. That was his hometown. There was a well at the entrance there and, many a time after he had been out with his sheep, he had come back thirsty and had stopped at that well to get a drink. Now the Philistines have him holed up and he cannot get to that well. He said, "I sure would like to have a drink from that well." It was just a wish, not a command. These three men broke through the lines of the Philistines and got the water and brought it to David. The interesting thing is that he would not drink it, but he poured it out as a drink offering to God.

There are some analogies we can make from this. Jesus was born at Bethlehem, and He is that Water from Bethlehem; He is the Water of Life. There are many of the mighty men of Jesus Christ who down through the centuries have taken this Water to a thirsty world. I think of Livingstone, Judson, Henry Martin, and other wonderful missionaries of the past. Then there are all the missionaries today. I have visited them in Mexico, South America, Africa, Asia, and Europe. These are the ones who have left everything to penetrate barriers in order to get the Word of God to a thirsty world. The Lord takes note of them, my friend. They are listed among the mighty men.

Notice how David's men responded when he merely expressed a wish -- he would never have given such a command. Yet our Lord has commanded us to take the Water of Life to the whole world. And what have we done with it? Are you obeying His orders?

Notice what David did with the water that was brought to him at such tremendous risk. David was unselfish -- no wonder his men loved him. They were willing to suffer for him because he was willing to suffer with them. He wouldn't take that drink because his men didn't have water, and he chose to take his place with them.

[Psalm 22:14](#) tells us that when the Lord Jesus died on the cross He said, "I am poured out like water. . . ." He poured His life out like water on the ground. He took His place down here as one of us -- ". . . unto us a child is born, unto us a son is given . . ." ([Isa. 9:6](#)). He took our hell that we might share His heaven.

And, my friend, if we are to be rewarded by Him, we are to make a sacrifice for Him.

There is another incident in this chapter that I have always appreciated.

Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day [[1Chron. 11:22](#)].

I love that. He slew a lion. Did you notice when he did it? He did it on a snowy day. Our Lord took note of that. I also think the Lord takes note of faithful people who will come to church rain or shine.

Now in chapter 12 there is only one incident which I would like to call to your attention.

There were some men of the tribe of Gad who came to David during the time of his rejection. This is what is recorded of them:

Chapter 12

David's Mighty Men (continued) (12:14-18)

These were the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

And there came of the children of Benjamin and Judah to the hold unto David.

And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band [[1Chron. 12:14-18](#)].

Here is a group of men who came to David. They swam the Jordan River at flood time. They were just about to give up and David went down to meet them. He didn't know whether they were friends or enemies and he said in effect, "If you mean to harm me, I'll destroy you." They said, "Oh no, David, we have come over to be on your side." They wanted to live for David. They wanted to be on his side and in his service.

Too many Christians who want to be in the service of the Lord think that it is just a matter of being busy. However, the point is: do you want to live for Christ? That is what these men from Gad were saying to David. "We want to be on your side, David. We want to yield ourselves to you and live for you."

We can carry this spiritual application a step further. Christ has brought you over "Jordan" by His death and resurrection, and He has blessed you with all spiritual blessings. But you have to return to the world to live the Christian life. The Lord Jesus prayed for His own, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" ([John 17:15](#)). We are to live the Christian life here and now. My friend, the only place you ever will have an opportunity to live the Christian life is right down here on this earth. And to do this, you will have to yield to Christ. This idea today that living the Christian life is a cheap sort of thing, that it is

compromise and hypocrisy, is dead wrong. You will have to swim the water. It will cost you something. You will have to go to the One who is greater than David -- to the Lord Jesus -- and surrender to Him. Oh, what joy it is to be in His service!

CHAPTERS 13--16

Chapter 13

THEME: David and the ark

In this section we see God's viewpoint of David's first attempt to bring the ark of the covenant to Jerusalem. During the period of the judges, you may recall, the ark had been captured in war by the Philistines. Because it had caused them no end of trouble, they placed it on a new cart and sent it back to Israel ([1Sam. 6](#)). From that time to this, the ark had remained in the house of Abinadab at Kirjath-jearim. Now David makes an attempt to bring the ark to his capital, which is Jerusalem. God took note of this because it pleased Him that David was putting an emphasis on spiritual matters.

However, David starts off on the wrong foot, as we shall see.

And David consulted with the captains of thousands and hundreds,
and with every leader [[1Chron. 13:1](#)].

David now is Israel's new king. As he comes to the throne, he has tremendous plans, he has great vision, and he wants to bring the ark to Jerusalem. So he consults with "every leader." I feel that David made a mistake in consulting all these men. God was leading him and giving him direction; he didn't need human advice.

As I see it, there is a serious problem developing in many churches today because there are too many men who want to have their fingers in the pie. That is, they (especially the boards of churches) want to make the decisions. The problems arise because many of those men are not spiritually equipped to make decisions. Many times their wrong decisions hurt the cause of Christ.

It seems to me that David made a mistake by consulting with all of these leaders. He got into trouble by listening to everybody.

And David said unto all the congregation of Israel, If it seem good
unto you, and that it be of the LORD our God, let us send abroad
unto our brethren every where, that are left in all the land of
Israel, and with them also to the priests and Levites which are in
their cities and suburbs, that they may gather themselves unto us:

And let us bring again the ark of our God to us: for we inquired not
at it in the days of Saul [[1Chron. 13:2-3](#)].

This is a sidelight on the days of Saul. During that period the worship of God in the tabernacle was entirely omitted. As a result, the entire tabernacle organization was broken up. The Levites were scattered. Now word is sent throughout the entire land that David wants to bring up the ark.

And all the congregation said that they would do so: for the thing was right in the eyes of all the people [[1Chron. 13:4](#)].

The decision is unanimous. They all want the ark brought to Jerusalem.

So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim [[1Chron. 13:5](#)].

In [1Samuel 7](#) we have the record of the ark being taken to Kirjath-jearim and left there because they had had a bad experience with it.

And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it [[1Chron. 13:6](#)].

Of course, God did not live in the ark, nor between the cherubims, but that is the place He designated as His meeting place with the people of Israel. His presence was there.

Now they will make their big mistake. As someone has put it, this is doing a right thing in a wrong way. It was right to bring the ark up to Jerusalem, but the method of doing it was wrong.

And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart [[1Chron. 13:7](#)].

God had given explicit directions as to how the ark was to be carried. Other parts of the tabernacle could be transported on carts, but not the ark. Notice what God had said to Moses: "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation" ([Num. 4:15](#)). The ark was never to be carried on a wagon. It was to be borne on the shoulders of the sons of Kohath. Why? Well, the ark speaks of Christ, and He is to be carried, even today, by individuals.

A lot of people would like to do it the easy way. My friend, it will require work to get out the Word of God. Many people complain about the expense. I deplore the expense myself, but I want to tell you that it will cost us to get out the Word of God. We can't put it on a wagon. We must carry it. Each one needs to shoulder his own pack. So let's get it out. Paul says, "For every man shall bear his own burden" ([Gal. 6:5](#)). That is another way of saying that each one must shoulder his own pack.

In other words, all of us have to put our shoulders to the wheel to get the Word of God out to a world that desperately needs it. God doesn't write the gospel in the sky; it has to be passed along by His children.

And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets [[1Chron. 13:8](#)].

David was a great musician, and this was an occasion of real joy. But it was all interrupted very suddenly.

And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God [[1Chron. 13:9-10](#)].

Why? Because they were doing it wrong. They were not giving the right testimony. "But," you may say, "this was certainly a severe sort of thing -- a man just put his hand on it!" Well, to begin with, the ark should not have been on that cart. And the ark did not need Uzza to steady it.

Today there are many folk who are putting their hands in the Lord's work where they should not be putting them. They are interfering with the Lord's work. I could tell you of many instances of men, probably meaning well, but not doing it God's way. As a result, blessing does not come. Just so in the case of the ark -- the man who interfered was put out of the way.

And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day [[1Chron. 13:11](#)].

David was displeased by it, as much as you would be, and as much as the critic is today.

And David was afraid of God that day, saying, How shall I bring the ark of God home to me? [[1Chron. 13:12](#)].

Oh, how often we attempt to do things our own way, and then when we fail, we blame it on God! We say, "How am I going to do this for the Lord?" Well, do it God's way. Turn it over to Him. That is what David finally had to do.

So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had [[1Chron. 13:13-14](#)].

This concludes the episode. The ark is not going to be brought up to Jerusalem at this time. God is blessing the family that has it now, but David is going to turn his attention to something else.

Chapter 14

The Prosperity Of King David (14:1-17)

In chapter 14 we see that God is prospering David and that his fame is spreading.

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house [[1Chron. 14:1](#)].

David and Hiram were great friends. We are told elsewhere that Hiram loved David. Here at the beginning of David's reign, Hiram wants to help him build his house, his palace.

And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

And David took more wives at Jerusalem: and David begat more sons and daughters [[1Chron. 14:2-3](#)].

Now perhaps you are saying, "And David permitted this!" Yes, God permitted a multiplication of wives, but God did not approve of it. In fact, this will eventuate in God judging him, and it will bring sorrow to him for the rest of his life. It is wrong. This record is not given to us because God approved of it. But God wants us to know that this is exactly what happened. This is a historical record, and as we follow it we will discover God's attitude.

At one time, during the time of David's rejection, the Philistines thought he had become their man ([1Sam. 27](#)). Now that he has returned to his own people and has been crowned as their king, the Philistines are out to get him.

And the Philistines came and spread themselves in the valley of Rephaim.

And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hands.

So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

And when they had left their gods there, David gave a commandment, and they were burned with fire [[1Chron. 14:9-12](#)].

This was a great victory for David over the Philistines. And Israel hadn't had many victories over these people.

And the Philistines yet again spread themselves abroad in the valley.

Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees [[1Chron. 14:13-14](#)].

David could have said, "Well, here are the Philistines back again to fight against me. I had victory before, so I'll go out against them again." No, he inquired of God, and God said he shouldn't do it. He told David to retreat and to draw the Philistines to the mulberry trees. There David would have the advantage.

There are a great many Christians who actually tempt the Lord. They don't trust Him; they actually tempt Him. They enter into some sort of a business, or an agreement, or

they try to do something and, as the saying goes, they bite off more than they can chew. They claim to be doing it because they "trust the Lord." Well, what makes them think the Lord told them to do it that way?

My friend, God expects you and me to use sanctified common sense. I have known folk who say they are acting on faith, when it is not faith but presumption. They call it trusting the Lord but, actually, they do these things when the Lord never indicated to them that they should.

God wants us to use sanctified common sense and to wait for His leading. Everything that is called faith is not actually faith. I have seen folk make shipwreck of faith in that way.

A dear lady came to the church where I served in Pasadena years ago. She said she was going to a faith healer and I advised her not to. I thought she should go to a doctor. She said, "Oh, Dr. McGee, you are so wrong. God is going to heal me. You think I ought not to go to this faith healer but I am going and I will be healed." She went and she was not healed. She couldn't understand it. She thought God was going to heal her. The whole affair made shipwreck of that woman's faith and she got to the place where she completely turned her back upon God. She said, "He let me down." No, He didn't. He doesn't want us to do something very foolish. He wants us to use good old sanctified common sense. She should have gone to a doctor. Her foolishness eventuated in her death.

My friend, of course we need to trust the Lord. But we need to make sure we are getting our directions from Him. Sometimes we are to go out and do battle, and sometimes we are to withdraw.

And it shall be, when thou shalt hear a sound of going in the tops
of the mulberry trees, that then thou shalt go out to battle: for God
is gone forth before thee to smite the host of the Philistines
[[1Chron. 14:15](#)].

A pastor friend of mine came to tell me about a church he was going to serve; and, because I knew things about the church, I advised him not to go. He asked, "Why?" I answered, "You had better wait until you hear the 'sound of going in the tops of the mulberry trees' before you go there." You see, there are times when you and I are simply to wait until there is no doubt that God is preparing the way for us. This talk of stepping out on faith may not be faith at all. It may be presumption. Instead of trusting God, we may be tempting God. We need to wait for the Lord to give the signal, for that sound in the tops of the mulberry trees. We need to be careful that what we call stepping out on faith isn't simply a foolish move. Sometimes we are tempting God instead of trusting Him.

David therefore did as God commanded him: and they smote the
host of the Philistines from Gibeon even to Gazer.

And the fame of David went out into all lands; and the LORD
brought the fear of him upon all nations [[1Chron. 14:16-17](#)].

This is why I said that David was one of the great world leaders. His kingdom was one of the great world kingdoms at that particular time. God was with this man. That little nation

in that insignificant land became a great world power. This should not strike us as strange. There have been other instances like it in the history of the world. Venice, the city of Venice, ruled the world at one time -- and it was just a city. So it is not a surprise that a little nation like Israel could be a world power. We are told the reason for it. [Verse 2](#) told us that David perceived that the Lord had confirmed him king over Israel, and [verse 17](#) tells us that the Lord brought the fear of him upon all nations. It was God who brought David to world power.

As we have seen, chapters 13 -- 16 are devoted to David and the ark -- that is, of his bringing the ark up to Jerusalem to the place he had chosen. This is quite interesting in view of the fact that these chapters could be giving us a report of the business of the state, some of the many decisions that David made, treaties he signed with the surrounding nations, wars he fought, even accounts of state dinners and other state functions. It could be very much like a newscast we would see on television today. Instead these chapters tell us about the moving of the ark.

There is a lesson in this for us. It helps us to see what is the important matter in the sight of God. We get the news and a lot of propaganda on our newscasts. What do you think would be God's viewpoint of the news today? Would the emphasis be where we find it on CBS or NBC or XYZ? Where does God put the emphasis? We should learn from this attention to the moving of the ark that God is interested in the worship of His people. The ark was the very heart and center of the worship for Israel. This is where God puts the emphasis.

History itself should teach us that all too often we put the emphasis on passing things. Once there was a busy staff in the palace of Napoleon in Paris. Today it is a museum. There are no important decisions being made there today. We think of Versailles and how beautiful it is. How important it was in the past. Great decisions were made there, but now it is just a showcase. It is something for tourists to visit -- that is all. It would have been well to have known what God thought was important during those years.

Another question arises. What happened to the tabernacle? My feeling is that it was worn out. After all, it was a tent, made largely of cloth. The golden boards, the brass pillars, and the silver bases were probably taken by the Philistines. There is no record of what happened to the tabernacle other than the ark. The important thing was the ark. Why? Because crowning the ark was the mercy seat. That is the place where God met the people of Israel.

The important thing for you and for me is to have a place where we can receive mercy from God. All of us need God's mercy. God is prepared today to extend mercy because He has a mercy seat for us. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" ([1John 2:1-2](#)). That word propitiation means "mercy seat." Christ is the mercy seat for our sins. Now this is important to God. Actually, it is not what you and I hear on television that is really important, and it is not the decisions made in Washington (although I do not belittle them), but the important decisions are God's decisions.

As we have seen, David attempted to bring the ark to Jerusalem. Although that was the proper thing to do, he did it in the wrong way. Not only had David chosen Jerusalem as the place for the ark, but God had chosen that same place. So it was important that the ark be brought to Jerusalem. The problem was that David tried to do it in the wrong way. God had given instructions in the Book of Numbers that the ark was to be carried on the shoulders of the Kohathites of the tribe of Levi. There could not be an easier way or any kind of short-cut method used.

My friend, getting out the Word of God today is not easy. Too many people think that the work of the Lord should be some kind of picnic and something very delightful. It is delightful to know one is doing His will out of love for Him -- that always makes it a thrilling experience -- but it does not make it easy.

God's Word needs to be carried by God's people. "So then faith cometh by hearing, and hearing by the word of God" ([Rom. 10:17](#)). God blesses the proclamation of His Word. Paul goes on to say that they have to hear, but how are they going to hear without a preacher? Paul also tells us: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" ([1Cor. 1:18](#)). God wants the human family to hear His Word through human means. He doesn't write it in the sky. He expects us to preach it, my friend.

As we look around us, we see a restlessness. The church, having departed from the Word of God, is in as much disarray as any other institution. The theology of both Roman Catholicism and Protestantism is a shambles, my friend. Why? Because both got away from the Word of God, and as a result they are not doing it God's way. My firm conviction is that the most important matter is to get the ark of God on the move, by which I mean get the gospel going out, get the Word of God moving out to the human family. Let's put the emphasis where God puts it.

Chapter 15

The Prosperity Of King David (continued) (15:1-29)

Now here in chapter 15 David is going to move the ark in the right way.

And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent [[1Chron. 15:1](#)].

God considers the preparation of a place for the ark -- not David's housing project -- the important matter. "David made him houses in the city of David" was a housing project, and I'm sure that was considered important by a great many people.

Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever [[1Chron. 15:2](#)].

My question is: David, why didn't you do this the first time? Why did you have to go through that sad experience before you did it the right way?

Well, that's the way most of us learn. The old cliché is accurate: hindsight is better than foresight. It is easy for me to tell David he should have done it right in the first place, and

then McGee turns right around, and the next step I take, I do it wrong. Then I have to learn to do it God's way. I have a notion that is the experience of most of us.

And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it [[1Chron. 15:3](#)].

Do you remember that in days gone by when America faced a crisis our national leaders called for a day of prayer? We don't do that any more. Instead we get the brain trust together and expect them to solve the problems. We have seen that the decisions of the brain trust in the past have been as foolish as though they had been made by children; yet we don't change our method. That is the tragedy of America in this dark hour in which we are living.

David thought it was important to gather all Israel together to bring up the ark of the Lord. And God thought it was important. This is the reason He recorded it in Chronicles, which is His viewpoint of this historical period.

Now David prepares to move the ark the right way.

And David assembled the children of Aaron, and the Levites [[1Chron. 15:4](#)].

Then he gives the chief of each family and the number of men each would furnish.

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it [[1Chron. 15:11-12](#)].

David had prepared a place for the ark, but we are not told exactly where it was. Was it the threshing floor of Araunah? Later on he bought that place for the site on which the temple was to be built. This is on the ridge called Mount Moriah, the place where Abraham offered Isaac. The ridge goes right through Jerusalem; and Golgotha, the place on which Christ was crucified, is located on this same ridge. I am of the opinion that the place David prepared for the ark was on Mount Moriah.

For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order [[1Chron. 15:13](#)].

You will recall that David blamed God at first; he thought He was wrong in taking the life of Uzza, but then he discovered he himself was the one who was wrong, and he is confessing that.

So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel [[1Chron. 15:14](#)].

Have you noticed the repetition of the expression "the ark of the Lord God of Israel"? We get the impression that the ark is very important to God.

And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD [[1Chron. 15:15](#)].

He is referring to God's explicit instructions in the fourth chapter of Numbers.

David, we know, was a musician, and he wanted music with all of this.

And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy [[1Chron. 15:16](#)].

David wanted the brass band, the orchestra, and all the choirs. It was to be a great day when the ark of God was brought to Jerusalem. This was the high point of David's coming to Jerusalem. God does not even record David's coming to Jerusalem to capture it from the Jebusites, nor does He record the great building project that David launched. God puts the emphasis upon the spiritual, and I hope we get the message.

So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy [[1Chron. 15:25](#)].

Oh, this was a great day!

And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams [[1Chron. 15:26](#)].

All of these sacrifices pointed to Christ.

And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps [[1Chron. 15:27-28](#)].

What a day this was!

I have always wanted a big orchestra, but I never did have it in any church I served. I guess the Lord just didn't want me to have one. I believe one of the reasons the church service is so dead and the reason the world passes it by is that there is no evidence of joy. Look at people going to any church today and see if they look happy.

Look at a newscast of a crowd at a baseball game, and you don't see a sad face in the whole lot. Even those who are losing don't seem to be sad. They all seem to be having a

good time. The tragedy of the hour is that God's people don't seem to be having a good time. We ought to be!

I think the world in that day heard about David bringing up the ark to Jerusalem. I think there were visitors from other countries who went home and said, "You should have been in Jerusalem with me. It was a great day, a great day!"

Have you noticed that there is nothing in the newscasts, nothing on the front pages of the newspapers, which is spiritual or which shows the joy of the Lord? They will publish a freak sort of thing, an oddball news item about religion, or something about some religious nut. Today that which is spiritual and joyful has disappeared from the life of America. That is when we as a nation have begun to die, by the way.

Now, however, we see that not everybody was in accord with David in this celebration.

And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart [[1Chron. 15:29](#)].

Michal was the daughter of King Saul and the first wife of David. She looked at him showing his enthusiasm and joy in serving the Lord, and she thought in her heart, He is a religious fanatic!

Oh, how we need men like David in our day. It does not have to be fanaticism, but we do need the underlying river of joy flowing through the hearts and lives of God's people. That is the great message in chapter 15.

Chapter 16

The Ark Is Settled In Its Place (16:1-43)

In chapter 16 we find that the ark is placed in the tent David had prepared for it, and David provides for its perpetual care.

So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine [[1Chron. 16:1-3](#)].

It was an occasion of great joy on the part of the people of Israel.

Then "they offered burnt sacrifices." As we saw in our study of Leviticus, the burnt sacrifices typified what God sees in Christ. The burnt offering ascended to the presence of God. Also they offered "peace offerings" which speak of the fact that Christ made peace by the blood of His cross. Everything is right between God and us when we come God's way through Christ.

The exaltation of the Person of Christ and the fact that He shed His blood is the gospel right here in the Old Testament.

And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel [[1Chron. 16:4](#)].

We need to get so involved in the Word of God that we become enthusiastic. Anyone who is enthusiastic and excited about a football game is called a fan, but a person who feels that way about religion is called a fanatic! Well, we don't need fanatics, but we do need believers who get involved in the Word of God to the extent that they feel like thanking and praising the Lord God!

David had this organized. Asaph was the chief, and next to him was Zechariah -- then a whole list of them. My, what a group of musicians he had there.

Now we see David's glorious psalm of thanksgiving.

Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren [[1Chron. 16:7](#)].

We'll see this psalm again because it is [Psalm 105](#). "O give thanks unto the LORD; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works" ([Ps. 105:1-2](#)). My friend, we need to talk about God and get His Word out. Unfortunately, many Christians today know more about the things advertised on television than they do about the Word of God. Also there are preachers among us who know more about the baseball clubs than they know about the Bible. In this computerized age we all are being pressed into a little form. My Christian friend, for God's sake get into the Word of God and learn what liberty is in Christ!

Give thanks unto the LORD, call upon his name, make known his deeds among the people [[1Chron. 16:8](#)].

God has been moving in the past, and He is still moving today. He is not through with this little world and I think that His hand can be seen in the affairs of the world today.

Sing unto him, sing psalms unto him, talk ye of all his wondrous works [[1Chron. 16:9](#)].

Singing is an important way in which to praise God. Although I can't sing, I can make a "joyful noise unto the Lord." I don't attempt to sing in public, but when I get in the car by myself, I really let go with a song. It doesn't sound good even to me, but I like to praise God.

Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

Seek the LORD and his strength, seek his face continually [[1Chron. 16:10-11](#)].

[James 4:8](#) tells us, "Draw nigh to God, and he will draw nigh to you. . . ." All we must do for salvation is to come to Christ and trust Him as our Savior. God has promised that we

shall be saved. However that doesn't ensure fellowship with God. We have to follow through with "Seek the Lord and his strength, seek his face continually."

Do you seek His face continually? What is the first thing you think about when you wake up in the morning? When you go to bed at night, what is the last thing you think about? Do you think about God all during the day? Or do you just leave God behind when you go to work or go to school or go to a social gathering?

Remember his marvellous works that he hath done, his wonders,
and the judgments of his mouth [[1Chron. 16:12](#)].

We were in the Hawaiian Islands, and one evening there was a glorious sunset. I called attention to it and said, "My, look at what God has done." God does things in such a magnificent way. He had plenty of light, a great big sun, a lot of sky, and big mountains. He let that sun go down and put a lot of color in it just so we could enjoy it. David calls attention to God's wonderful creation. He calls attention to God's works.

O ye seed of Israel his servant, ye children of Jacob, his chosen
ones.

He is the LORD our God; his judgments are in all the earth
[[1Chron. 16:13-14](#)].

God made judgments in all the earth at that time. I think that He is making judgments today. His hands are moving in the affairs of men. Oh, I know that Satan is the god of this world. I know that God has given him a certain amount of rope in the present age and that he is going to be turned loose in the Great Tribulation period. That does not mean that God is not in control. God is finally going to close in on Satan and all his works because He is the God of judgment.

Be ye mindful always of his covenant; the word which he
commanded to a thousand generations;

Even of the covenant which he made with Abraham, and of his
oath unto Isaac;

And hath confirmed the same to Jacob for a law, and to Israel for
an everlasting covenant [[1Chron. 16:15-17](#)].

There are many people who would like to minimize the covenant that God made with Abraham. Well, my friend, David doesn't minimize that covenant. David says, "Let's talk about it." God's covenants are still important today. God made a covenant with Abraham and He hasn't gone back on it. God promised Abraham that He would give to him and to his offspring the land we call the Holy Land, and God is going to do it. When they get that land given to them from the hand of God, they will not need to fear the Egyptians or the Arabs or the Russians. They won't need to fear anyone because every man is going to dwell under his own vine and under his own fig tree in peace. In other words, people will own their own property. All the land belongs to God, and God will give it to them in His time.

Just as God made a covenant with Abraham and with his offspring, so God has also made covenants with us. He has promised us all spiritual blessings in Christ Jesus.

It is apparent that David understood that God had made a covenant with him regarding the land.

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

When ye were but few, even a few, and strangers in it.

And when they went from nation to nation, and from one kingdom to another people;

He suffered no man to do them wrong: yea, he reproveth kings for their sakes,

Saying, Touch not mine anointed, and do my prophets no harm [[1Chron. 16:18-22](#)].

God had His protecting hand on the patriarchs as they moved about. This has primary reference, I am sure, to Abraham, Isaac, and Jacob, but it has application for us as well. We need to be very careful about laying a hand or a tongue on God's anointed. Before you criticize your pastor, ask yourself if you are hurting or helping the work of God.

Sing unto the LORD, all the earth; shew forth from day to day his salvation.

Declare his glory among the heathen; his marvellous works among all nations.

For great is the LORD, and greatly to be praised: he also is to be feared above all gods [[1Chron. 16:23-25](#)].

Today all creation is groaning in pain waiting for the redemption of the sons of God. There is a day coming when all creation will be released. Then, my friend, we shall hear music the like of which we have never heard before.

For all the gods of the people are idols: but the LORD made the heavens [[1Chron. 16:26](#)].

The word idol is the Hebrew elil, meaning "a thing of naught." Idols are nothings. They are just a piece of wood, or stone, or metal. They can be animal, vegetable or mineral. In contrast, the Lord God is identified as the Creator.

Glory and honour are in his presence; strength and gladness are in his place.

Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness [[1Chron. 16:27-29](#)].

This does not simply mean to worship Him in a beautiful church. It means to worship Him in the beauty of holiness, all that He is in His person. Most of us don't even know what it is to worship God. Right now as we read this psalm, don't you really feel like just

saying a little "Amen" or a "Glory to God" or a "Praise the Lord" -- not as little Christian clichés but from the depth of your heart? How wonderful He is!

Fear before him, all the earth: the world also shall be stable, that it be not moved.

Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth [[1Chron. 16:30-31](#)].

That day is coming!

Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth [[1Chron. 16:32-33](#)].

The trees are going to sing. I'm waiting for that day. Someone asks, "How do you think they'll sing?" Well, I don't know. But when we get to that day, you and I will both know. It will be wonderful. It will all be to the praise of God.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever [[1Chron. 16:34](#)].

God is not short on mercy. Mercy is what I need. Mercy is what you need. He has plenty of it. Why don't you go to Him today? He has what you need.

And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

And Zadok the priest, and his brethren the priests, before the Tabernacle of the LORD in the high place that was at Gibeon.

To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel [[1Chron. 16:35-40](#)].

They kept the way open to God. Apparently there had not been a continuation of the sacrifices and of worship during the reign of Saul. David now organizes it. The ark is in Jerusalem, and he designates those who shall minister before the ark continually.

It is interesting that we are not told who was his secretary of state, or his secretary of the treasury, or his representative at the United Nations, but we are told who were the ones

who took care of the ark and who worshiped before God and carried on the spiritual matters of his kingdom.

And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever [[1Chron. 16:41](#)].

This is the reason we are to give thanks to God -- "his mercy endureth forever."

And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

And all the people departed every man to his house: and David returned to bless his house [[1Chron. 16:42-43](#)].

Chapter 17

THEME: David and the temple

David's desire to build God a house so delighted the Lord that He repeats the entire episode as recorded in [2Samuel 7](#).

Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains [[1Chron. 17:1](#)].

I think it rained the night before, and as David heard the pitter-patter of the rain on his palace, he thought of the ark of God out there in a tent. Now David says to Nathan, "I want to build God a house."

Then Nathan said unto David, Do all that is in thine heart; for God is with thee [[1Chron. 17:2](#)].

Nathan said what he thought was right. I am very sympathetic with Nathan. However, here is a case when a prophet of God was wrong. God will have to straighten him out.

And it came to pass the same night, that the word of God came to Nathan, saying,

Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another [[1Chron. 17:3-5](#)].

God always identifies Himself with His people, which is the reason He took upon Himself our humanity, my friend. Back in the Old Testament He met with His people in a tent because they lived in tents.

Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people,

saying, Why have ye not built me an house of cedars? [[1Chron. 17:6](#)].

Now when the people of Israel moved into the Promised Land and built permanent homes, there was no permanent temple built. And God says that He didn't say to them, "Why haven't you built Me a house of cedars?" But this desire has come into the heart of David.

Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth [[1Chron. 17:7-8](#)].

God told Nathan to deliver a message to David. God said to David, in effect, "I don't want you ever to forget your humble beginning. I went down and picked you up, a little shepherd boy, and I made you king over My people." God made David great like the great men in the earth. David stands as one of the great men of history.

Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning [[1Chron. 17:9](#)].

God says the day will come when He will put Israel in that land, and then they will have peace. They will turn to Jehovah God in that day -- they are still far from that. There is quite a division in Israel today as to whether or not they should even follow the orthodox viewpoint.

And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house [[1Chron. 17:10](#)].

Isn't this just like our God? David had said, "I want to build God a house." God said, "David, you can't do it. You are a bloody man, and I can't let you build the temple. But I will build you a house." It was in David's heart to build God a house, and God gave him credit for it.

And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

He shall build me an house, and I will stablish his throne for ever [[1Chron. 17:11-12](#)].

Who is this One? Notice God's message to the virgin Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of

his kingdom there shall be no end" ([Luke 1:31-33](#)). The great covenant which God made with David is to be fulfilled in Jesus Christ.

I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore [[1Chron. 17:13-14](#)].

God means this. God will build a Kingdom on this earth, and Jesus Christ is coming to establish that Kingdom.

According to all these words, and according to all this vision, so did Nathan speak unto David [[1Chron. 17:15](#)].

As we have said, this entire incident was recorded in [2Samuel 7](#). And here in Chronicles He goes over it again because He considers it important.

And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? [[1Chron. 17:16](#)].

Notice the reaction of David. "I just don't understand your goodness, your grace, and your mercy." My friend, I am another one who can say the same thing. Why has God been so good to me? Why has God been so good to you? Our God is not short on mercy, is He? Oh, to come to Him and have a personal communication with Him -- we have a communication from Him, His Word.

And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God [[1Chron. 17:17](#)].

That is a remarkable statement. They were looking for One to come. He was to be of the seed of the woman. He was to be from Abraham; He was to come from the tribe of Judah; now we are told that He will be in the family of David. David is overwhelmed by the fact that the Messiah will be in his line.

What can David speak more to thee for the honour of thy servant? for thou knowest thy servant [[1Chron. 17:18](#)].

Have you ever poured out your heart to God until you didn't have anything left to say? This is David's state here. He had poured out his heart and is empty. He is just sitting there before God.

O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things [[1Chron. 17:19](#)].

Did God do all of this for David because he was a nice boy? No, he wasn't always a nice boy. Neither did God save you and me before we were nice folk. He saved us because of His marvelous, infinite grace. He does so many special things for us, not because of our

goodness, but because of His goodness. David is overwhelmed by what God has told him. It is no wonder he could sing those beautiful psalms.

O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears [[1Chron. 17:20](#)].

My, what a privilege to have a God like this!

And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God [[1Chron. 17:21-22](#)].

David reviews and marvels at God's grace to the nation Israel.

Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee [[1Chron. 17:23-24](#)].

David believed and rested upon what God had promised.

For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

And now, LORD, thou art God, and hast promised this goodness unto thy servant:

Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever [[1Chron. 17:25-27](#)].

CHAPTERS 18--20

Chapter 18

THEME: David's wars

At this point somebody is going to say, "You have been emphasizing that Chronicles is God's viewpoint. How can wars be fitted into this interpretation?" Because that is a question in the minds, I am sure, of many folk, let me make some preliminary statements.

In the New Testament James, in a very practical manner, asked the question: "From where do wars come?" He not only asked the question, but he gives the answer: "From whence come wars and fightings among you? come they not hence, even of your lusts

that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" ([James 4:1-2](#)). In other words, the background of war is the sinful heart of man. It is very easy to protest wars, but we will never get rid of wars by protesting. Protesting may bring a single war to an end, but another one is sure to start, because the basic problem is in the sinful heart of man.

The Lord Jesus came into our world and this is what He said, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" ([Luke 11:21-22](#)). Why did He say that? Because there are enemies abroad. We do not live in an ideal situation. The Millennium has not come yet -- nor is man able to produce it. The Prince of Peace is the only One who will bring peace to this earth. Until He comes, we will do well to keep our powder dry.

Immediately after man sinned, God said to Satan, "And I will put enmity between thee and the woman, and between thy seed and her seed . . ." ([Gen. 3:15](#)). Friend, you cannot remove that.

There are going to be wars until sin is removed from this earth, until all wickedness is removed. Wars are the symptom. The disease is sin. It is sin that is the problem.

David is becoming a man whom God has blessed and as a result there are enemies round about. As long as he was a little petty king, a tribal king, they paid very little attention to him. God lets us know that He took note of the fact that even David's kingdom was in a world where there was war. Since you and I live in that kind of a world also, we do well to keep locks on our doors. Crime at home and abroad is the result of sin in the heart of man.

Now let's look at David's wars. The nations mentioned here were the perpetual enemies of Israel and always attacked when the nation was weak.

Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

And he smote Moab; and the Moabites became David's servants, and brought gifts.

And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots [[1Chron. 18:1-4](#)].

Why did David get rid of the horses? Because God had told His people that their king was not to multiply horses or wives. Later on, his son Solomon really went into the horse business, but David did not.

These were the spoils of war. I think by the time David died, Israel had cornered the gold market. The gold was there in Jerusalem.

And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass [[1Chron. 18:7-8](#)].

You see, the materials out of which Solomon constructed the temple were accumulated by David.

Then we see that the king of Hamath sent gifts of appreciation to David for his victory over a mutual foe.

Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek [[1Chron. 18:11](#)].

David is given the victory over all of these old enemies of Israel which had fought against them when they were weak. You see, in order to become a king over that land, there were enemies to be driven out.

The child of God in our day has enemies also. In [Ephesians 6:11](#) we are told to "Put on the whole armour of God. . . ." Our enemy doesn't happen to be a flesh and blood enemy. Our enemy is a spiritual enemy. That is the point Paul is making in [Ephesians 6:12](#): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is the situation in which you and I find ourselves.

This idea that the Christian can sit down and twiddle his thumbs, that he can compromise with everything that comes along, is entirely wrong. As Christians, we need to stand for what is right. I once heard a country preacher down in Georgia say, "A lot of people, instead of standing on the promises, are sitting on the premises." Unfortunately, that is true. We have spiritual enemies that must be overcome.

Chapter 19

War With Ammon And Syria (19:1-19)

Chapter 19 records an incident that reveals God has a sense of humor. It also suggests that David was a hotheaded fellow, but that he did try to live in peace.

Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead [[1Chron. 19:1](#)].

Ammon was an enemy of Israel. David didn't want to make war. David is on the defensive as he was most of his life, as we have seen -- God's man will usually find himself on the defensive.

As we mentioned in the previous chapter, we are told to put on the whole armor of God. What is it for? To march? No, we are to put it on to stand. That is the important thing. The tragedy of the hour is that so few of God's people will stand.

Wanting to repay an old kindness, David sent a message of comfort to Hanun upon the death of his father.

And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him [[1Chron. 19:2](#)].

Now notice what happened.

But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land [[1Chron. 19:3](#)].

This is a very serious charge made by these men -- apparently young men -- who are around the king. They say, "David is not your friend. He wasn't a friend of your father's. These men he has sent are spies!" Now notice what they did to David's ambassadors.

Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away [[1Chron. 19:4](#)].

They shaved them, which was a disgrace for a Jew -- he was told not to even trim his beard. Then for their complete humiliation, they cut off their uniforms. You can imagine how these fellows felt. That was not a day of nudism, and they were greatly embarrassed. Of course it was an insult that could not be ignored, and David was a hotheaded fellow.

Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return [[1Chron. 19:5](#)].

Since these men were too humiliated to return to Jerusalem, David went down to Jericho to meet with them. David told them to stay in retirement until their beards were grown out again. And, of course, they would be given new uniforms.

Word got back to the people of Ammon what David had said when he heard how his ambassadors had been treated.

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah [[1Chron. 19:6](#)].

Instead of David being the one who wanted to make war, this new king of the Ammonites wanted to. He wanted to demonstrate that he could overthrow David. I am sure this was

in his mind when he humiliated David's ambassadors. So he hires an army from Syria to help him overcome David.

When David hears of this, he goes into action.

And when David heard of it, he sent Joab, and all the host of the mighty men.

And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians [[1Chron. 19:8-10](#)].

The Syrians had the best army, so Joab chose the best of his forces to put them over against the Syrians. The Syrians were coming from the north and Ammon was coming from the south.

And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee [[1Chron. 19:11-12](#)].

His strategy was very good. He told his brother that he would come to his aid if he were to be overcome but his brother should come to his aid in case he were overcome. They were going to concentrate their forces at the place of the most heavy attack. That was good strategy. (It was the strategy which was used by both sides in the American Civil War, by the way.)

Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him [[1Chron. 19:13-14](#)].

Joab was a real army man, a real soldier. He would have been trained under David, and he and David were probably tops as far as military men were concerned.

And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem [[1Chron. 19:15](#)].

He came back to Jerusalem to report.

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them [[1Chron. 19:16](#)].

They sent for reinforcements.

And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

But the Syrians fled before Israel: and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more [[1Chron. 19:17-19](#)].

David did not want to go into battle. Remember we are getting God's viewpoint of the situation, and He makes it very clear that David wanted peace with the Ammonites. He didn't want to fight them. When he had seen an army prepared against him, he had sent Joab on the first campaign and the enemy had fled. But that didn't end the war. The enemy went out to get reinforcements, and with allies on their side they again gathered against Israel. This time David himself went out to lead the battle. May I say to you that when David led Israel into battle, he went into battle to win!

It is a tragedy for any nation to fight a war without the determination to win. How tragic that is. My friend, we are not to fight wars just to fight wars! Our nation has found itself in very tragic circumstances because we have fought wars we did not intend to win. If we had fought to win, we would have spared thousands of lives.

Some people will read this part of the history of Israel and say that God is a bloody God. No, friend, God is not bloody. He knows the way to save human lives. That way is to subdue the aggressor and win the war.

We live in a sinful world, my friend. It is a brutal world. It is a mean world. If you like to quote Browning, "God's in His heaven and all's right with the world," you are not quoting what Scripture teaches. We are getting God's viewpoint here. All is not right with the world.

We live in a day of permissiveness. This is the day of the foul-mouthed. We no longer have personal honesty or personal integrity or human sincerity. We need to face the fact that we are in a world of sin. Laws should be enforced, and criminals should be punished. God says that as long as we are in a world like this, a strong man armed will keep his house. We are getting God's viewpoint here, which is quite interesting.

Chapter 20

War With Ammonites And Philistines (20:1-6)

Chapter 20 concludes this section on the wars of David.

The constant, persistent, enemies of Israel -- and especially of David -- were the Ammonites and the Philistines. There was no such thing as compromise between Israel and those enemies.

And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it [[1Chron. 20:1](#)].

It looks as if Joab was the aggressor in this case. Although he may have been, we need to remember that David had made a friendly gesture to the young king of Ammon, but he was insulted and immediately the new king came against David in warfare. So this is just a continuation of that warfare.

There can be no compromise with the enemy. There can be no compromise with evil.

This idea today that right and wrong can walk together is all wrong. "Can two walk together, except they be agreed?" ([Amos 3:3](#)). My friend, if you are walking with evil, it is because you have compromised with it, you have agreed with the evil. This is something that the world is forgetting. It would be amusing if it were not so tragic that there are so many people who are horrified at war when it is across the ocean but are happy to tolerate lawlessness in our streets. They say we must learn to understand and to appreciate the lawbreakers. May I say that there is a hypocrisy in our contemporary culture that is sickening beyond degree. If it is evil across the ocean, it is evil here. Evil must be opposed. Lawlessness must be opposed. Right and wrong are in opposition. There cannot be an agreement between the two.

It is during this campaign that David stayed at Jerusalem, and this is the time that he committed his great sin with Bathsheba. Notice that God doesn't record that sin here. God has said that He forgives our sins and that He will remember our sins no more. He means that.

Now here is another persistent enemy of Israel: the Philistines.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

And there was war again with the Philistines: and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant [[1Chron. 20:4-6](#)].

In this conflict with the Philistines, three men who were giants were slain by David and his men. David, of course, became famous as a young fellow for slaying the giant Goliath. The Philistines were the unrelenting enemy of Israel all during the life of David.

My friend, the believer has an unrelenting enemy also. We are fighting against spiritual wickedness in high places. If you are a child of God, you are also a soldier of God. That is the reason we are enjoined to "Put on the whole armour of God . . ." ([Eph. 6:11](#)). We are not to march against anyone; we are to stand. If you stand for the things of God, you are in a battle. You are in a war whether you like it or not. The wars may cease in Asia and in Africa and in Europe and in the western hemisphere, but there will still be war as long as there is evil in the world. As Paul said to the Ephesian believers, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" ([Eph. 6:13](#)). This is the message in chapter 20 for you and for me.

Chapter 21

THEME: David's sin in taking a census

This chapter deals with the greatest sin that David committed, and it has nothing in the world to do with Bathsheba. It is the kind of sin about which folk say, "Well, I can't see why this is such a great sin." Everyone seems to think that the matter of Bathsheba is a terrible sin, and I'm in that number. I agree it was an awful sin. But in this chapter, as in all of Chronicles, we are given God's perspective. God does not record David's sin with Bathsheba in the Book of Chronicles, but He does record this sin of numbering the people because it is on the spiritual level. It won't affect David's salvation one whit, but it certainly is going to affect him and the nation of Israel in their personal relationship with God.

And Satan stood up against Israel, and provoked David to number Israel [[1Chron. 21:1](#)].

Now we have found the real culprit. This was satanic. Satan was in back of this whole incident. This throws light upon David's great sin.

David's sin with Bathsheba was a personal sin, a sin of the flesh. In [Psalm 51](#), he cried, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions" ([Ps. 51:1](#)). He was referring to his sin with Bathsheba. But here "Satan stood up against Israel," and moved David to take this census.

And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it [[1Chron. 21:2](#)].

You recall that Moses had taken a census of the people on two occasions. In the Book of Numbers we are told that he took a census at the beginning of the wilderness march and then again at the end of the wilderness march. There was nothing wrong with that. At least, God did not find fault with that. But here it is sin. There are those who say that the reason David did this was because he was proud. Well, let's read on.

And Joab answered, the LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all

my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? [[1Chron. 21:3](#)].

Here is the first man to oppose the computer. David wanted statistics and there is a sin in statistics. Everything today is being computerized, including all of us, for that matter. Joab opposed getting these statistics because he felt that pride was involved in this. I am of the opinion that although pride did enter into it, pride is not the total explanation of the sin.

"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" ([Jer. 9:23-24](#)). God was not pleased when David took a census because David was not delighting in the Lord; he was delighting in his own might. So the thing that motivated him to number the people was the awful sin of unbelief. David was trusting numbers instead of trusting God.

Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab [[1Chron. 21:4-6](#)].

In Israel he had 1,100,000 men, and in Judah he had 500,000 men. When Moses had taken the census, he had 603,000 men. David has a million more men than Moses had!

What contrast this is to David, the shepherd boy, when he came into the camp and saw the great giant Goliath strutting up and down defying Israel. This little shepherd boy didn't want to take a census; he didn't number the army. He just said, "Let me go out after him." Why did he have the courage to do it? Well, he trusted the Lord. He went out with a sling and five stones! My friend, you don't feel the need of God when you have one million men. When you have only a slingshot and five stones, you know you need Him.

I'm afraid that our nation is in very much this same position today. "The greatest nation on earth" -- how often we hear that phrase! I imagine the people in the Roman Empire heard that until they got tired of hearing it. They did the same in Babylon and in Greece and in Egypt. Those kingdoms are long gone as great world empires. Why? Because they trusted in armies. Don't misunderstand me. Every nation needs an army to defend itself in this evil world. We are not to be fools and fanatics who say we need no protection and no army. But that is not where our confidence should be!

Joab protests to David. He says, "David, all these men are yours. You don't need to number them. God has given you all these people, and they will be adequate with God." But David insisted on a census.

Today people think that with our atom bombs and hydrogen bombs we have no need for God. My friend, we do need God. People are trusting the wrong things in our day. David's great sin was unbelief.

I realize this fact does not register with many people. Just as today we point the finger at a church member who would stagger into the church service while he was drunk. But you could walk into our Sunday morning church service in unbelief and no one would be the wiser. And if your unbelief was known, this would not be considered a serious matter. My friend, God is telling us here that he considers unbelief the most serious matter. Satan is always behind unbelief. He puts unbelief into our hearts and minds so that we will not trust God. He is always urging us to put our trust in men, in armies, in money, in anything but God. That is the sin of statistics.

May I say that a great many folk today trust mathematics and not the Maker. They trust the computer and not the Christ. They trust in numbers and not in the name of the Lord.

David learned his lesson. Listen to him: "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes" ([Ps. 118:8-9](#)). "In thee, O LORD, do I put my trust: let me never be put to confusion" ([Ps. 71:1](#)).

We need to ask ourselves these penetrating questions. Do we really trust God? Do we really believe God? "But without faith it is impossible to please him . . ." ([Heb. 11:6](#)). The Lord Jesus said that when the Holy Spirit would come into the world, He would convict the world of sin. What kind of sin? ". . . because they believe not on me" ([John 16:9](#)). Paul writes, ". . . for whatsoever is not of faith is sin" ([Rom. 14:23](#)). This is the sin of David, and it is real sin. David soon began to see what a terrible thing he had done.

David Chooses His Punishment (21:7-17)

And God was displeased with this thing; therefore he smote Israel.

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly [[1Chron. 21:7-8](#)].

Now the Lord is going to put before David a choice of punishment.

And the LORD spake unto Gad, David's seer, saying,

Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me [[1Chron. 21:9-12](#)].

Now listen to David. This is tremendous. I hope you agree with me by now that David was a great man. Oh, he was human like I am and you are. He stubbed his toe, he committed sins, he had his faults, but he never lost his salvation nor his desire for fellowship with God.

And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man [[1Chron. 21:13](#)].

David knew his God. Here is a man who ordered the census because he was trusting in man. He sees now what he has done. I think David is an old man now, and he remembers that little shepherd boy who went out with his slingshot and five smooth stones. How he trusted God, and what a testimony he had then! David was as human as we are; we trust God for salvation, but we don't trust Him for the problems of life. David now looks about at his enemies. Their numbers are great; they are giant nations. David wonders if his army is big enough. He has forgotten for the moment that his God is big enough for all the giants and all the nations that are threatening him. So David takes a census.

How many times have you and I taken a census? We didn't really trust God, and we put our faith in something else.

But David knows his God. He says to Gad, "Don't let me fall into the hand of man. I want to fall into the hands of God." Why? Because David has learned that God is merciful. I am afraid that many of us have not learned that. God has ". . . not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him" ([Ps. 103:10-11](#)).

God is merciful in salvation. He holds out today salvation to a lost world. On what basis? Christ is the Mercy Seat. You recall that John puts it this way: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" ([1John 2:2](#)). What is propitiation? It is the Mercy Seat. He has an abundance of mercy. All you have to do if you want to be saved is to go into court with God, plead guilty, and then ask for mercy. He has plenty of mercy. That is the way He will save you. There is a pardon for you, and you must claim it.

Also there is the mercy of God in providence. I look back upon my life -- oh, how good He has been! He is so merciful today, not only to me but to the whole unsaved world. Why didn't He come in judgment last night? Because He is merciful. He will come some day but He is long-suffering, He is merciful, He keeps giving time for repentance. He pities us like a father pities his children. His mercy will extend into the future. We can lean securely on His mercy. It will never cease. It is not just a momentary happy disposition with Him. It is not some development in His character. He didn't just read How to Win Friends and Influence People and then decide to be merciful. David could say, "O give thanks unto the LORD; for he is good: for his mercy endureth for ever" ([Ps. 136:1](#)). So David casts himself upon God's mercy.

So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued [[1Chron. 21:14-17](#)].

Notice this marvelous prayer of David. He takes full responsibility for his sin. I would say that David has changed a great deal. The time when he committed the sin with Bathsheba he wasn't going to say a word about it. He even tried to push the blame for the death of Uriah the Hittite to someone else. David tried to cover up. Now it is different. He has learned his lesson. His soul stands absolutely naked before God. He tells the Lord, "I am responsible. I did this thing. Let the judgment fall upon me."

David Buys The Threshingfloor Of Ornan (21:18-30)

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite [[1Chron. 21:18](#)].

When I was in Jerusalem, I walked up and down the site of that threshingfloor. It is located on Mount Moriah, the place where the Mosque of Omar stands today. That is the old temple area. So here we learn that it was not actually David who chose that spot for the temple; God chose it. And David certainly concurred with Him.

And David went up at the saying of Gad, which he spake in the name of the LORD.

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground [[1Chron. 21:19-21](#)].

Ornan was threshing wheat at his threshingfloor. It is interesting that I was there just at the beginning of harvest season. Every afternoon the wind would come up. I sat in our hotel room and I could look over this area, the temple area, the site of Ornan's threshingfloor. The wind really whistled through there, so much so that we had to close the doors to our room. In the days of David they would wait for that wind to come up, and then they would pitch the grain up into the air. The wind would blow away the chaff and the good grain would fall down upon the threshingfloor.

As I have mentioned before, Mount Moriah is the place where Abraham offered up Isaac. And at the other end of that same ridge is Golgotha, the place of the skull, where God offered up His Son. When I was there, I took a picture of the sheaf of rock which was taken out to make the roadway up to the Damascus gate. The wall of Jerusalem goes up over that ridge. It is very high. After taking that picture, I turned right around, walked ten steps, and took a picture of Golgotha -- located on the same ridge, at the same elevation. It was a continuous ridge until they put the roadway through there. You see, God chose the site of Ornan's threshingfloor on Mount Moriah because that is the place where God told Abraham to offer his son, looking forward to the time of the temple sacrifices and finally to the sacrifice of the Lamb of God which takes away the sin of the world.

Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering: I give it all [[1Chron. 21:22-23](#)].

This man Ornan was very generous. He offered the property, and the wheat that he was gathering in which David could use for a meal offering, also the wood and the oxen for a burnt offering. This man offered the whole thing to David. But now listen to David:

And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost [[1Chron. 21:24](#)].

David refused to offer to God that which cost him nothing.

So David gave to Ornan for the place six hundred shekels of gold by weight [[1Chron. 21:25](#)].

David paid the full price for the threshingfloor.

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering [[1Chron. 21:26](#)].

David now makes a sacrifice to God. The fire from heaven indicated that God had accepted David's offering.

And the LORD commanded the angel; and he put up his sword again into the sheath thereof [[1Chron. 21:27](#)].

The sword of judgment was sheathed. But at Golgotha, that sword pierced the side of the Lord Jesus Christ. As someone has said, "I got into the heart of God through a spear wound."

At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD [[1Chron. 21:28-30](#)].

I want you to see something very important here. David put this altar in the place where the temple is to be built, and he offers a sacrifice. This is the place God met with His people. This is now become the place of sacrifice. You see, David understood what a lot of church members today do not understand. David put up this altar, and he offered on it a burnt offering. That burnt offering speaks of the Person of Christ. Then he offered a peace offering. This speaks of Christ as our Peace. Christ made peace by the blood of His cross. Jesus Christ is our Peace. He has sprinkled His own blood on the mercy seat for us. He is our great High Priest. He has ascended into heaven and stands at the right hand of the Father. There is no access to God except through the Lord Jesus Christ. David understood this, and he offered the burnt offering and the peace offering to God.

Now remember that there was a plague going on. David has seen the angel with a drawn sword in his hand stretched out over Jerusalem. David offers sacrifices to God and calls on the name of the Lord. What was he asking for? For mercy!

God is a God of mercy, of loving-kindness. But did you know that God doesn't save us by His mercy? God can't just be bighearted. He can't be a sentimental old gentleman. You see, there is a penalty that must be paid. Sin must be dealt with. God is also righteous and He cannot save us simply by His mercy, or by His love. God can't save you by love, friend. He loves you and He will extend mercy to you, but He cannot save you that way. We are saved by grace through faith. What does that mean? That means that someone had to pay the penalty for our sins. God couldn't just open the back door of heaven and slip us in under cover of darkness. He cannot let down the bars of heaven. Sin must be dealt with. He cannot shut His eyes to sin in order to save us. We are guilty sinners before God, and the penalty must be paid. Jesus Christ came to pay our penalty. He is the propitiation, He is the mercy seat for you and me.

CHAPTERS 22--29

Chapter 22

THEME: David's preparation and organization for building the temple

From this point through to the end of 1 Chronicles, we have the organization, the gathering of the materials, and the enthusiasm of David for building the temple which God would not allow him to build.

Let me remind you again that Chronicles gives God's viewpoint, and to Him the temple is the most important project David had in mind. David had a housing project -- we saw that. He built many houses in Jerusalem; it was a great urban development. However, the important thing was the building of the temple. Why? My friend, until an individual or a

people are right with Almighty God, all these subsidiary subjects must sink into insignificance. When a right relationship with him is established, then urban development is important. Then a poverty program is very much in order. It looked like David had a poverty program when, after he brought the ark to Jerusalem, he was handing out the groceries. Why? Well, because the spiritual part had been settled.

Today we hear so much about urban development and about poverty programs. The news media puts such emphasis on these things and makes people think that if these material things can be solved then the problems of the world would be solved. My friend, man is far from solving the problems of the world because he hasn't solved the major problem, which is his relationship with God. As a result, there is corruption in urban development; there is corruption in poverty programs.

The temple speaks of that which is spiritual, of a right relationship with God. From God's viewpoint that was the important thing that went on in David's kingdom -- rather than the continual wars, the intrigue, the petty politics such as are considered newsworthy in our day.

It is interesting to apply this to more recent history. Great Britain was the nation which ruled the world for many years. There was the saying that the sun never set on the British Empire. Great Britain controlled more of the world than any other nation ever has. They were not perfect, and one can find much to criticize, but it still is true that Great Britain had a tremendous influence for good on the entire world.

The significant factors in her history did not take place at 10 Downing Street. They didn't take place in Parliament under the tower of Big Ben. Probably the most important thing was when a young fellow by the name of John Wesley went upstairs in Aldersgate. When I was there, I had to pause a moment and thank God for that man and his work, because we are still reaping the benefits from it. Down the street from Aldersgate is the place where Wesley began his preaching. There is a graveyard there; and, when the state church put him out, he stood on the tombstones and started preaching. The result was a spiritual movement of such magnitude that even Lloyd George said that John Wesley did more for the British Empire than any Englishman who ever lived.

Probably the newspapers and magazines didn't think Wesley was important; yet he was God's instrument for saving Great Britain from a revolution, and God enabled him to begin a movement which brought civilization throughout the world. We can belittle the colonial policy (and Great Britain bogged down under it with all the wrongs inherent in it), but the important thing is that this was a movement which sent missionaries throughout the world and brought a civilizing Christian influence throughout the world.

Even the most prejudiced person in the world surely must admit that those days were better than the godless age in which we are living -- which is getting nowhere.

From God's viewpoint, David's preparations for the temple were more important than anything else David did.

Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God [[1Chron. 22:1-2](#)].

David is determined that the temple is to be built there on the threshingfloor of Ornan.

And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David [[1Chron. 22:3-4](#)].

The Zidonians were, of course, the inhabitants of Zidon (sometimes called Sidon). As we have seen, Hiram, king of Tyre and Sidon, was the one who provided the stone and timber for the construction of the temple.

And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death [[1Chron. 22:5](#)].

Notice the word magnificent! As we see it from God's viewpoint, David made abundant preparation for the temple. He knew that Solomon was young and inexperienced, and the temple of God must be exceedingly magnificent. This is my reason for saying it should be called David's temple rather than Solomon's temple.

Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

But the word of the LORD came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight [[1Chron. 22:6-8](#)].

Although the wars David fought were forced upon him -- he was not the aggressor -- God said that he was a bloody man. God is not for war -- His name is not Mars. He is opposed to war. He wants peace, and His Son is the Prince of Peace who will bring peace to this earth. God would not allow David to build the temple because he was a man of war.

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days [[1Chron. 22:9](#)].

God said that Solomon would be a man of peace and rest because he would give peace to Israel in his days. But, as we shall see, the peace was not permanent.

However, there was One who stood before the people of Israel when the religious rulers rejected Him, and said, "Come unto me, all ye that labour and are heavy laden . . ." ([Matt.](#)

[11:28](#)). He didn't actually say, "I will give you rest," as our Authorized Version has it, but "I will rest you." He will do what Solomon was unable to do. He is great David's greater Son. It is He who can bring rest and peace, solace and quietness to the human soul. God is merciful because His Son died for you. Won't you accept His overture? He has moved heaven and hell to reach the door of your heart. He won't come any further, but He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" ([Rev. 3:20](#)).

He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever [[1Chron. 22:10](#)].

As we have seen, the Lord Jesus Christ is the final fulfillment of this promise.

It is my personal feeling that David was not much interested in having Solomon become king. Solomon was a sissy. Solomon was brought up in the palace, in the women's court. He knew nothing of living and defending himself in the rugged terrain of that land as David his father had done. David and Solomon were far apart, and the explanation, of course, is their backgrounds. In effect, David says to Solomon, "You are going to build the temple. Oh, I want to encourage you and get you enthusiastic about it, because it is the desire of my heart to build a magnificent temple, and God won't let me do it because I am a bloody man."

My friend, let me pause here a moment to remind you that David did not get by with sin. He was not able to do the thing he wanted to do above everything else on this earth, which was to build a temple for God. There is many a man whom God has not permitted to reach the goal he wanted to reach, because of sin in his life. Sin drags us all down. It dragged David down.

Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee [[1Chron. 22:11](#)].

How David was encouraging this boy -- and he knew he needed encouraging! He has been brought up in the court of the women, and he's not a very aggressive fellow.

As we shall see, Solomon reaped the benefits of the reign of David. It can be said truly of him, as the Lord Jesus put it, ". . . other men laboured, and ye are entered into their labours" ([John 4:38](#)). Solomon entered into the labors of another, and that was his father David.

Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God [[1Chron. 22:12](#)].

David is urging his son to follow in God's ways. I think David detected some of his weaknesses, and I am sure Bathsheba detected some of the weaknesses in Solomon. One of those traits was his weakness in the direction of women. This is David's advice to Solomon which we are reading. If you want to read his mother's advice to him, you will find it in the last chapter of Proverbs.

Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed [[1Chron. 22:13](#)].

David knew that Solomon would get discouraged. He knew that Solomon was a weakling. He tells him to be a man -- be strong and courageous.

Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto [[1Chron. 22:14](#)].

David told Solomon that he wouldn't have to stint in the building of this temple. He wouldn't have to cut any corners. There would be no shortage of materials. David said that in the days of his trouble, the days in which he had attempted to build up the kingdom with all the labor involved, he had carried on the work of gathering the materials for the temple of God.

God had taken note of that. God had seen what was in the heart of David. That is why David is called a man after God's own heart. God wanted this heart attitude, this emphasis on the spiritual values, above everything else.

My friend, what is really the goal of your life? What ambition do you have? We are told that today we have a generation of young people without any purpose or goal in life. They have been brought up in homes of affluence with no Christian direction. There has been no pointing to something that is worthwhile, something that is glorious and great. They haven't had that direction in their homes, neither have they had direction in their schools. The schools are not doing their job. I may sound like a heretic and a real revolutionary, but I don't think it would hurt to close up many of our schools today. I don't think they are serving their purpose until they give moral training and direction and discipline to our young people.

What is the purpose of living? Why are there so many suicides among our young people? Why are so many of them dissolute vagrants wandering aimlessly all over the world? My heart goes out to them because someone failed. Papa and Mamma have failed. The schools have failed. The churches have failed.

May I say to you that David was giving his son some direction. He told him, "You have a worthy goal -- build God a house." Let me pass on to you something that was given to me early in life. The catechism asks the question: "What is the chief end of man?" The answer is: "Man's chief end is to glorify God and enjoy Him forever."

Oh, I wish I could get you enthusiastic -- not about baseball or football or any kind of ball, not in the things around you, not even in church work (that may sound revolutionary also) -- but in the Lord Jesus Christ. I wish I could get you really interested in His person.

My friend, Jesus Christ has promised me and He has promised you that we shall be with Him forever. Since He is God, His way is going to prevail, not yours or mine. He has something glorious in view. I don't have it because I don't know what is out there, but I

am interested in what He has for me. We should all be able to say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus" ([Phil. 3:14](#)). David is a man after God's own heart because he had something high and noble and lofty in his heart.

Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work [[1Chron. 22:15](#)].

You see, he had arranged with Hiram to take charge of all the building.

Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee [[1Chron. 22:16](#)].

Get busy, young man! Here is a goal that is worthwhile.

David also commanded all the princes of Israel to help Solomon his son, saying,

Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD [[1Chron. 22:17-19](#)].

David is commanding the leaders of Israel to become involved in this project also.

Now, my friend, whoever you are (and I am speaking to you as a Christian), you may have sunk down to a pretty low level in your living. It may be that all the church work you do is gossip, or all you do is find fault with the preacher. Maybe you are not guilty of these things, but instead of "standing on the promises, you are sitting on the promises" -- you are doing nothing. I'd like to alert you, stick a pin in you, and say, wake up! Come alive and make a move toward Jesus Christ. Tell Him that you want to go along with Him, that you want a spiritual emphasis in your life. Do something definite; do something positive. Don't just sit there -- do it right now. That is what David is saying to his boy Solomon. He really put a pin in him!

Chapter 23

Levites Are Organized To Serve And Sing (23:1-26)

As we come to chapter 23, keep in mind that we are still in the section that is all about the temple. Again let me say that God considered this important, and here is the place He put the emphasis. David also considered it of utmost importance, and we see more of his zeal and enthusiasm for the worship of God in these arrangements he has made.

My friend, if you are a child of God, David is putting this challenge to you. Do you really put God first in your life? Is He a thrill to you? Do you rejoice in that relationship? Do

you want to do something for God? Does He give direction and purpose to your life? Is it the desire of your heart to know Him and to serve Him?

Unfortunately, many of our churches feature activity without action. Like a merry-go-round, we get on and have a nice little ride, then we get off at the same place we got on. We are not going any place. David was on the move for God, and he is urging his son Solomon to get on the move and build this great temple.

So when David was old and full of days, he made Solomon his son king over Israel [[1Chron. 23:1](#)].

David now makes Solomon king in his stead.

Perhaps you are asking, "What did David die of?" Well, he was full of days -- that was his problem. And it is the problem many of us have.

And he gathered together all the princes of Israel, with the priests and the Levites.

Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand [[1Chron. 23:2-3](#)].

When the Levites were numbered, as they came out of Egypt, there were about eight thousand of them. Now there are thirty-eight thousand. They have increased in numbers, as God said they would.

Not only did David gather the materials for the construction of the temple, but he also organized the Levites to serve in the temple.

Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:

Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith [[1Chron. 23:4-5](#)].

David put a great emphasis on music. Think of it -- four thousand praised the Lord with music!

You will recall that the Levites served in the tabernacle. The family of Aaron served as the priests, and the three families of Levites had their duties.

And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari [[1Chron. 23:6](#)].

The Gershonites, the Kohathites, and the Merarites all had definite assignments in caring for the tabernacle. On the wilderness march they were responsible for moving the tabernacle. They took it down and they put it up. The Gershonites carried the curtains and the coverings. The Kohathites carried the articles of furniture. The Merarites carried the boards and the bars and the pillars. As we saw in the Book of Numbers, it was quite an

undertaking to take down the tabernacle in the morning and reassemble it in the evening and restore the service of it.

And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof [[1Chron. 23:26](#)].

The Levites' assignment to carry the tabernacle through the wilderness is over. Now they have a new ministry for the Lord.

Again, this is something that I wish we could learn. God has raised up many fine Christian organizations; then after they have served their purpose, there are folk who try to preserve them. Some of them are as dead as a dodo bird. They do not serve any good purpose. When God is through with a thing, He is through with it, my friend. It is time to get something new going. To the Levites, God is saying in effect, "We're not going to be trotting around in the wilderness any more. Now we will have a temple and your service is going to be different." Oh, my friend, let's keep step with God and do something that is alive and moving!

The Levites now have a new service. The staves are removed from the ark. It will not be moved again. It is to remain permanently in Jerusalem on the threshingfloor of Ornan. David has bought the place, and the temple will be erected there. In the temple there will be a great deal for the Levites to do; so David organizes them into shifts, selected by lot. They will serve for a period of time, then they will retire -- have time off. This is the way David organized the service of the temple.

Chapter 24

Division Of The Sons Of Aaron (24:1-5)

In chapter 24, David gives the divisions of the sons of Aaron into orders to serve in the temple.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office [[1Chron. 24:1-2](#)].

Aaron's sons were priests, and this record takes us back to the time they were in the wilderness. The tenth chapter of Leviticus records the sin of Nadab and Abihu and their resulting death.

And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service [[1Chron. 24:3](#)].

This is a very highly organized procedure that David is putting into force. David not only bought the property where the temple is to stand, he gathered the building materials, and now he organizes the priests to serve. This is my reason for saying that the temple was David's temple, not Solomon's temple.

Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar [[1Chron. 24:5](#)].

There were twenty-four orders. These sons were organized into orders. One group would come and do their work under the direction of one of the sons, then another group under the direction of another son would come and replace them. I think it must have been quite interesting to watch. Not long ago I had the privilege of watching the changing of the guard at Buckingham Palace in London. What a ceremony, what a show that is! I have a suspicion that the kings of the past would be surprised to see how it is being done today, and I'm not sure they would be in favor of it. I think they really overdo the pageantry. However, I imagine that when the Levites changed shifts for temple service it was done with precision and order.

The families of the Levites had grown so in number that it would be impossible for all of them to serve at once. As we have seen, from the time of Moses to the time of David, the Levites had increased from about eight thousand to thirty-eight thousand. For this reason David divided them into orders.

In the next section, the sons of Kohath are divided, and following them, the sons of Merari were divided. David planned that each family would carry on the service of the temple.

Chapter 25

Singers And Orchestra Are Organized (25:1-8)

In chapter 25, we find that David organized the singers in the same way.

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king [[1Chron. 25:1-2](#)].

All of this was organized before the temple was built. You will find in the marvelous sixty-eighth Psalm, a song of David, these words: "Thy God hath commanded thy strength: strengthen, O God, that which thou has wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee" ([Ps. 68:28-29](#)). David is anticipating the time the temple will stand in Jerusalem as a testimony to the world. Long before the temple was built, the singers were gathering in Jerusalem to worship God, and this is one of the songs they sang. You see, David had brought up the ark to Jerusalem, and it was kept in a tent. Also there was an altar there on the threshingfloor of Ornan where David, you recall, had offered sacrifices -- burnt sacrifices and peace offerings -- unto God.

So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

And they cast lots, ward against ward as well the small as the great, the teacher as the scholar [[1Chron. 25:7-8](#)].

They were divided by lot into twenty-four groups. This would mean that twice each month there would be a change in the service. Each of these would serve only two weeks out of the year. Then they would go back to the city from which they had come and there was service for them to perform in their hometowns. These priests and Levites served as instructors and in many ways throughout the land of Israel.

I believe all this organization was one of the greatest feats of David's reign. It is the thing which God noted and recorded here.

Chapter 26

Porters And Guards Are Organized (26:1-13)

Not only are the priests organized, but there are others. Who is going to sweep out the place? And who is going to guard it? In chapter 26 we see that David had all of this carefully planned.

Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph [[1Chron. 26:1](#)].

They were divided in much the same way. And while all these people are serving, there will need to be someone on guard duty. There will be guards placed to watch the gates and they will be on duty twenty-four hours a day.

And they cast lots, as well the small as the great, according to the house of their fathers, for every gate [[1Chron. 26:13](#)].

Every gate was covered by guards.

Treasurers Appointed (26:20-28)

They will have to have a treasurer to keep track of the finances for the temple. He will have to make his report.

And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things [[1Chron. 26:20](#)].

The treasurers were responsible for the vast store of dedicated things which had been accumulating.

Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren [[1Chron. 26:26-28](#)].

Officers And Judges Appointed (26:20-28)

The Levites were to be the judges, you see. They also were to act in official capacities in many ways. It was God's original purpose that Israel be a theocracy with Him ruling, and with the tabernacle in the center of the community, and with the priesthood getting the decisions from God Himself. This changed because of the failure of the Levites. So God raised up judges, and the people demanded a king. This is the reason David is now on the throne. Although Israel is now a monarchy, David is putting great emphasis upon bringing it back under God's control.

Chapter 27

Captains And Princes Appointed (27:1-23)

Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand [[1Chron. 27:1](#)].

Twelve captains were appointed, each man serving one month of the year over a course of twenty-four thousand.

Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah [[1Chron. 27:16](#)].

And so on -- one man from each of the twelve tribes so that there were twelve princes of the tribes of Israel.

Now notice this verse:

But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens [[1Chron. 27:23](#)].

David took the census before because he didn't believe God; it was an act of unbelief. God told him, "Trust Me. I'll supply all the men you need for your army." Now David does not take a census. He rests upon God's promise.

Chapter 27 concludes with a list of officers which are in charge of King David's personal properties.

Chapter 28

David's Final Message (28:1-21)

In the last two chapters of 1 Chronicles, David calls together all the leaders in Israel. It is a great meeting, and it will be one of his last because he has come to the end of his life. He will have a message for Israel and a message for Solomon that the nation will hear. This is a wise move on David's part.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem [[1Chron. 28:1](#)].

These are the men who are responsible for the leadership of the nation.

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building [[1Chron. 28:2](#)].

Despite his age, he forces himself to stand as he delivers this important and final message to his people.

But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood [[1Chron. 28:3](#)].

David will not get away from this position of frank confession to the people. He gives the reason God will not allow him to build the temple: he has been a bloody man.

And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel [[1Chron. 28:5](#)].

David makes it clear that God had chosen and commissioned Solomon. He turns over all the responsibility for Solomon to God. This gives the impression that Solomon was not David's choice.

And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father [[1Chron. 28:6](#)].

David's heart and soul were in the preparation for building the temple. God would not permit him to build it himself, and he acquiesced to the will of God. However, he made every preparation of material and workmen, and he encourages Solomon to build.

Now David gives the blueprint to Solomon.

Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat.

And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD [[1Chron. 28:11-13](#)].

Just as Moses had been given the blueprint for the tabernacle, it was David (not Solomon) who had been given the blueprint for the temple.

Many models of the temple have been made, and they are very impressive. Obviously, they are not as the temple really looked. However, in the new section of Jerusalem there is a new, exclusive hotel called the Holyland Hotel. On the grounds of that hotel is a model of the city of Jerusalem. This is not a little cheap thing that has been thrown together, or something made by a person who doesn't really know what he is doing. But it was made after years of research by Jews in that land. They have made a model of the entire city. I was thrilled to see how it looked. The fact of the matter is, I took pictures of it myself. They say that they have it looking as it did in the days of Herod. Well, the days of Herod are the days of Christ. It is the way it looked in the days of our Lord and in New Testament times. And, my friend, it just doesn't look like the models we have had in the past. I believe it is probably nearer to how it really looked than any other model which has been made before.

The model is built in the spacious gardens in the rear of the hotel. The scale [Isa 1:50](#) (2 centimeters equal 1 meter; 1/4 inch equals 1 foot). As you walk around it, it gives you a real conception of how Jerusalem looked (see reproductions on pages 120 and 153).

The model of the temple has a simplicity about it, and I believe that is how it actually was. Yet the details in Kings and Chronicles seem very complicated. It is not as simple as the tabernacle was, yet there is a simplicity about it. It was neither the architecture nor the size that was impressive, but the beauty and wealth that was bestowed upon it. Although the floor plan of Herod's temple was the same as God gave to David, it was not nearly as expensive as David's temple. Herod built the temple to gratify man, while David lavished the wealth of his kingdom upon it to glorify God.

David said to Solomon, "You don't need to stint. I have gathered enough material to make it magnificent." It was ornate, covered with gold and silver and precious stones.

It has always been my feeling that a church building should correspond to the neighborhood in which it is located. I do not like to see great cathedrals erected in poor communities and slum areas. In a rich neighborhood, you would want a building commensurate with the homes. However, today the emphasis should not be upon buildings because our bodies are the temple of God.

Of course David had no notion of making a temple for God to live in. God does not live in a box! Solomon in his prayer of dedication very frankly said, ". . . behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" ([1Kings 8:27](#)). The whole created universe cannot contain God. How could a little house contain Him? The temple was to be a meeting place. God met with man there. And the temple was for the glory and honor of God. Today God does neither dwell nor meet you in a building. He dwells in individuals by the Holy Spirit.

David assigned the proportionate weight of gold or of silver that was to go into the articles of furniture and instruments of service.

He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick [[1Chron. 28:14-15](#)].

The thought here is that there was to be no stinting. There was nothing parsimonious about the temple. It was a great expense and expenditure of the wealth of the kingdom of David. Keep in mind that David did this in order to honor God.

All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern [[1Chron. 28:19](#)].

This is a remarkable verse. The pattern of the temple was from God just as much as the pattern of the tabernacle was from God.

God gave the pattern, the blueprint; God selected the site -- the threshingfloor of Ornan; God inspired and encouraged David but would not allow him to do the actual building.

And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD [[1Chron. 28:20](#)].

David is enthusiastic and excited about the temple, and he is doing all he can to stimulate Solomon. He wants Solomon to get busy on it.

And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment [[1Chron. 28:21](#)].

You see, David had everyone in the kingdom -- the priests, the workmen, the princes, the Levites -- all stimulated and stirred up to do this. All Solomon had to do was to carry out his orders and follow the plans David had set up for him.

Chapter 29

David Exhorts The People (29:1-10)

As we come to chapter 29, we find that the emphasis shifts from the temple to the kingdom, although he had in mind to his dying day that the center of the kingdom would be the temple.

This is David's last message to his people. You will recall that when old Jacob was dying he called in his sons. When Moses reached the end of his life, he had a message for all twelve tribes. Now David has a message for his people as he comes to the end of his life.

Furthermore David the king said unto all the congregation,
Solomon my son, whom alone God hath chosen, is yet young and
tender, and the work is great: for the palace is not for man, but for
the LORD God [[1Chron. 29:1](#)].

When David says that Solomon is young and tender, he means that he is a sissy and inexperienced. Old David is a veteran. Although he is a gracious, generous man, he can be hard-boiled. Solomon is a novice.

Now I have prepared with all my might for the house of my God
the gold for things to be made of gold, and the silver for things of
silver, and the brass for things of brass, the iron for things of iron,
and wood for things of wood; onyx stones, and stones to be set,
glistening stones, and of divers colours, and all manner of precious
stones, and marble stones in abundance.

Moreover, because I have set my affection to the house of my God,
I have of mine own proper good, of gold and silver, which I have
given to the house of my God, over and above all that I have
prepared for the holy house [[1Chron. 29:2-3](#)].

David says, "I have prepared with all my might for the house of my God." Oh, to have the heart of David, and put God first in our lives! These are gifts of his own individual property.

The gold for things of gold, and the silver for things of silver, and
for all manner of work to be made by the hands of artificers. And
who then is willing to consecrate his service this day unto the
LORD? [[1Chron. 29:5](#)].

David has set the example. There was no stinting or holding back in his giving. Then he put out the challenge to his people.

Then the chief of the fathers and princes of the tribes of Israel, and
the captains of thousands and of hundreds, with the rulers of the
king's work, offered willingly [[1Chron. 29:6](#)].

Now there is a response on the part of the people.

And gave for the service of the house of God of gold five thousand
talents and ten thousand drams, and of silver ten thousand talents,
and of brass eighteen thousand talents, and one hundred thousand
talents of iron.

And they with whom precious stones were found gave them to the
treasure of the house of the LORD, by the hand of Jehiel the
Gershonite [[1Chron. 29:7-8](#)].

The people gave generously, and they gave with joy.

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy [[1Chron. 29:9](#)].

It was a great thrill to David to see his people give so willingly toward the enrichment of the temple.

My friend, I used to see a motto that read: "Give till it hurts." That motto may be all right for the world, but it is not God's motto. If it hurts you to give, don't give! God wants you to give when it brings joy to your heart and life. Give hilariously, Paul said. This is what the people are doing here, and it was a time of great rejoicing.

Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever [[1Chron. 29:10](#)].

Notice that David called God the father of the nation Israel. In the Old Testament He was not called the father of individuals. In fact, David never called Him Father. God called David His servant. That is very interesting. The Mosaic Law never made a son of God. Only faith in Jesus Christ can make us sons of God.

David Prays (29:11-16)

Now we have the great kingdom prayer of David.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all [[1Chron. 29:11](#)].

Do these words sound familiar to you? You will recall that when the disciples asked the Lord Jesus to teach them to pray, He gave them a model prayer. He took them right back here to David's prayer. "Thy kingdom come" was in the heart of David. These are words of brevity and simplicity, and they gather up the aspiration and hopes of centuries. This is one of the greatest prayers in the Scriptures and certainly in the Old Testament. It is all-comprehensive, majestic and filled with adoration, praise and thanksgiving. It repudiates all human merit and declares human dependence upon God. It reveals self-humiliation, confession, and dedication of self. It admits that all belongs to God. David recognized that the kingdom is God's. The Lord Jesus laid hold of this to teach His disciples.

The Scriptural concept of the Kingdom is both an eternal kingdom and a temporal kingdom. It is a universal kingdom and a local kingdom. It is immediate, and it is mediated. Generally speaking, it is the reign of heaven over earth.

When God created Adam, He gave him dominion. Now what does He mean by "the kingdom"? It is the rule of God over the earth. It is a prayer for the recovery of the earth, to bring it back under the rule of God.

I hope you don't think that God is ruling the earth today. If He were, we would not have heartbreak, tears, disappointments, nor wars. This is the kingdom we should pray for. It will only come through divine protocol, and the divine aspects will be adhered to. Man

will not be able to build this kingdom here on this earth; only the Lord Jesus Christ can establish the Kingdom. "Thine is the kingdom."

It is my personal feeling that the so-called Lord's Prayer is not for public praying. It is not just something to add to the ritual of a Sunday morning service. I believe it is good for private devotion. "Thine is the kingdom" ought to be the prayer of every believer. David was looking forward to the coming of the Kingdom here upon this earth. That will be a glorious day!

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee [[1Chron. 29:14](#)].

The very interesting thing is that you can't give God anything because it belongs to Him in the first place. But He can bless you when you give, and He will bless you. The reason some of us are so poor and narrow-minded and little is because we are not generous with God. God can only bless us when we open our hearts to Him.

O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own [[1Chron. 29:16](#)].

Oh, how we need to recognize this!

Solomon Comes To The Throne (29:22-23)

Now the people, having blessed God and having offered sacrifices to Him, make Solomon king.

And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him [[1Chron. 29:22-23](#)].

The kingdom was united behind Solomon, and he exercised royal authority before David's death.

David Dies (29:26-28)

Thus David the son of Jesse reigned over all Israel.

And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead [[1Chron. 29:26-28](#)].

This is the record that God has given. He wants you to know how He feels about David. Maybe you don't like David; God does. I am glad that the Lord loved David and dealt with him as He did, because David is so human. This encourages me. Vernon McGee is

very human also, and I have found that God will deal with him just as graciously and just as severely as He dealt with David. The Lord is good. The Lord is wonderful! You and I cannot build Him a temple, but we can offer the temples of our bodies to Him. He doesn't get very much when he gets me, but He does have me. Oh, what joy it is to be committed to Him!

Bibliography

(For Bibliography to 1 Chronicles, see Bibliography at the end of 2 Chronicles.)